

Luther Life

LIBRARY
PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

JUNE 1957





Fellows and
girls from
league at
Coatesville,
Pa. plug
the LLA
convention.

Advertise the LLA Convention in your area

POSTER

Worship Bulletins

lapel pins

wallet calendar cards . . . available for your league's use
free from LLA office at 1228
Spruce St., Philadelphia, Pa

NE, 1957

Luther Life

PHILIP R. HOH
Editor

ANOR DIVELY
Editorial

H SHAFFER
Subscription

Vol. LXX, No. 6

LUTHER LIFE IS the
youth magazine of the
United Lutheran Church
in America. It is pub-
lished monthly by the
Luther League of
America, official young
people's organization
of the ULCA, Philip R.
Hoh, editor.

Publication office:
Kutztown Publishing
Company, 241 West
Main St., Kutztown

Subscription rates:
Single subscriptions
\$1.00 per year. Club
subscriptions of 10 or
more, \$1.75 each per
year. Entered as sec-
ond class matter at
Kutztown, Pa.

SPECIAL

SUGGESTIONS FOR VCS	11
Mrs. R. L. Tonsing	
WORK CAMP DIRECTORS	12
CONVENTION HYMN	19
KU	20

TOPICAL ARTICLES

CERTAIN DEATH	22
Richard Phillips	
LIFE WITH PURPOSE	28
Eleanor Jamieson	
JESUS SHOWS HOW (I)	32
Charles D. Moser	
(II)	38
WHEN LUTHERANS MARRY (YA)	44
Charles P. Cressman	

REGULAR FEATURES

YOUTH MAKE NEWS	2
LETTERS TO THE EDITOR	10
PROBLEM CORNER	16
PARTY	50
Julie Lentz	
MOVIE REVIEWS	54
BOOK REVIEWS	56
QUIET TIME	58
PRESENTATION AIDS	62
CLATTER BY CONRAD	64

ADDRESS CHANGE AND RENEWALS

should be sent to: Luther League of America, 825 Muhlenberg Bldg., 1228 Spruce St., Philadelphia 7, Pa. Please allow four weeks for the change to be effective. To insure accuracy, send your present address sticker and your new address.



BATTLE FOR BUNDLES—Social action project at First United Lutheran Church, Sheboygan, Wisconsin, netted over 2 ton of clothing for Lutheran World Relief (See page 6 of February, 1957, LUTHER LIFE.)

YOUTH MAKE NEWS



LLAers to Edit

Two active LLAers have been selected to high publication positions at Lenoir Rhyne College, Hickory, North Carolina.

Judy Ford, a senior in 1957-58 will serve as editor of the *Hacawa*, college yearbook. Judy is a major in religious education and chairman of the recreation division of the Luther League of America.

Edgar Trexler, who will be a junior in the fall, will be editor of the *Lenoir bynean*. Ed is an English major, interested in religious journalism as a career. He has had three years experience as a staff member of the *Concord Tribune*, his hometown paper.

This summer Ed will join the editorial staff of LLA to assist in the production of LUTHER LIFE and *High Deals*.

French Teens Read

An inquiry into the French market for books has revealed that there is practically nothing available to adoles-

cents in the span between children's books and adult material.

The Ligue de l'Enseignement (League for Education) just completed a survey to discover the actual interests and aspirations of youth between the ages of 15 and 18. Teen-age demands fall into three categories in this order: novels with social significance (Steinbeck is a favorite); tales of heroism and adventure (such as *Kon-Tiki* and *Anapurna*); love stories which fully develop the theme, showing its impact upon the present and future happiness of young men and women and offering solutions for love problems of the young. The market is almost devoid of books in this last category.

GHANA Is Amazing

The new national colors of Ghana—green, gold, and red—and the black star of African freedom now fly over the Gold Coast. High on the gleaming white stone of the commemorative arch—unveiled on the eve of Independence—are the words 1957—

Freedom and Justice.

To be sure, the fine road from the airport, the lavish new Ambassador Hotel in the capital, and the gleaming arch are not typical of the country. But they are symbolic of it. Ghana has made a fantastic record of progress and of practical physical advancement. It is not only a story of Government-financed projects. It is a story of the efforts of the people themselves in self-help community schemes, in which whole villages take part by voluntary labor.

Ghana's freedom has come about by a quiet revolution, worked out by the people. The proud spirit of the new nation and the ability to plan has been amazing. Great things are in store for this African Government.

Youth and Borrowed Timers

In one of the most memorable parties in the history of First Lutheran,

Springfield, Ohio, leaguers entertained 28 members of the congregation who had passed the 70 mark in age. The term *borrowed timers* was derived from the passage in Psalms, "The days of our years are threescore and ten." All who have passed this mark are living on time that has been borrowed from the Lord.

As each person registered, he was presented with a carnation corsage or boutonniere. As part of the program, "The Crown of Thorns," a half-hour drama of the crucifixion was presented.

At the chicken supper, favors were presented to all the guests. Floral centerpieces were given to the oldest man and woman present.

Those who were instrumental in having the party were Bill Calhoun, Sue Xander, Barb Matthies, Louise Carmosino, Barb Koch, Arlene Baker, Dave Ullery (advisor), and Dr. F. F. Mueller (pastor).



**Party
goers**

COLLEGES

GETTYSBURG

Harold E. Stassen, Special Presidential Assistant Directing Studies of United States and World Disarmament, spoke at Gettysburg College recently in connection with the school's annual Religious Emphasis Week. Mr. Stassen's address opened officially this year's Religious Emphasis Week. Religious Emphasis Week is sponsored by Gettysburg's Student Christian Association.

* * *

Many leaders in the college fraternity world were on the Gettysburg campus recently for the school's 22nd annual Interfraternity Weekend. Gettysburg is noted for its annual Interfraternity Weekend, which features outstanding speakers and dinner discussion groups on timely fraternity-community-college subjects.

MUHLENBERG

American Secondary Education, a college textbook for potential high school teachers, by William M. French, professor of education at Muhlenberg College, was published early in March by Odyssey Press. Among the subjects covered are the present conflicting philosophies of secondary education, extra-curricular activities, teaching adolescents of different mental abilities, the relation of secondary schools to their communities.

* * *

"Christian Faith and the Politics of Democracy" was the theme of the spring semester Institute of Faith. Guest speaker William Stringfellow, is a worker in the East Harlem Protestant Parish, New York.

* * *

Muhlenberg's four foreign students participated in Student Recognition Day at Zion Evangelical United Brethren Church, Allentown. The students were Errol and Carl Lam, cousins from British Guiana, Luis Torres of Puerto Rico, and Eliji Ezoe of Japan.

* * *

Registration for the spring semester is 861 men. Students come from eight states, British Guiana, Puerto Rico, and Japan.

NEWBERRY

Ronald Fisher, a senior at Newberry College, is one of twenty Lutheran students chosen from colleges and seminaries throughout the United States to participate in a European Study Project. The project is sponsored by the National Lutheran Council, Division of Universities and Colleges, for the purpose of studying social and political conditions in Germany and Finland.

Ronald is a pre-ministerial student at Newberry College. He is the son of Mrs. Mary Fisher, Petersburg, Va.

* * *

Frederick C. Ohsiek III, a sophomore at Newberry College is the newly-elected vice-president of the Southeastern Pre-Ministerial Conference. The SEPC is an interdenominational organization for pre-ministerial students in the Southeast. Fred is the son of Mr. and Mrs. John H. Ohsiek, Savannah, Ga.

ROANOKE

Two Roanoke College alumni will return to the campus to deliver the principal addresses at the 115th commencement exercises. Dr. Miller A. F.



Bunny-Hoppers

Ritchie, president of Hartwick College, will give the commencement address. Dr. William Childs Robinson, professor of historical theology, Columbia Theological Seminary, will deliver the baccalaureate sermon.

THIEL

"Citizenship and World Responsibility" was the theme of Thiel College's second annual symposium, held on campus the afternoons of March 26 and 27. Five outstanding college professors represented the fields of history, education, political science, religion, and science.

Guest speakers included Dr. Robert K. Murray, associate professor of history, Pennsylvania State University; Dr. James W. Skelton, professor of education, Temple University; Dr. Sieber Pancoast, professor of political science, Ursinus College; Dr. William Kieffer, professor of chemistry, College of Wooster; and Dr. T. A. Kantonen, professor of systematic theology, Hamma Divinity School.

WAGNER

"Blueprint for the Future" was of-

Mardi Gras in Conn

The Luther League of Grace Lutheran Church, Stratford, Connecticut, brought the Mardi Gras from New Orleans to their home state. Hosts and their guests celebrated the festival with a dance. The recreation room was decked out in hundreds of streamers and balloons of all colors.

Many guests came in costumes. Some came in formal attire. A king and queen were chosen to reign over the affair. The event was planned by Richard Zimmerman and Joan Super.

ferred Wagner College students at the Vocational Guidance Day. A survey of opportunities for college graduates in the professions, business, and industry was studied. Dr. James F. Collins, director of personnel and training of Universal Atlas Cement Company, New York City, keynoted the theme.

* * *

The Student Christian Association of Wagner College ventured into a different phase of Christian social action when 15 members of the Association participated in a week-end work camp at Bethlehem Children's Home on Staten Island, March 8 and 9.

Two of the campers were Judie Heine, a '56 caravanner, and Fred Wedemeyer, president of the Wagner SCA and veep of the New York Lutheran League.

Caravanning Capers

Grass Rooters have been traveling all over the state of *Illinois* to present the leaguering program to local groups. This is a synodical-sponsored caravan.

RAY teams are covering *Wisconsin*. The full title for this state caravanning

program is Religion And Youth.

Patterned after LLA's caravanning and LLI's Grass Roots, a visitation program has been set up by *Fox Valley District*, Illinois. Twenty-two churches of the district will be visited.

League Visitation has become a project of the intermediate league of *Christ Church, York*. Visitors are sharing ideas for devotional periods, model topics, and recreation with other leagues in the area.

Here and There

"Building Together" is the title of a new color filmstrip about home missions. The 20-minute presentation tells the story of an eleven-year old boy and his part in the organization of a new church in his community. The film

can be rented through the ULCA publication house.

* * *

Mr. Ira C. Sassaman, Hummelstown, Pa., is the first full-time director of Christian education in Central Pennsylvania synod.

* * *

Each Sunday morning, leaguers of St. Paul's, New Cumberland, Pa., step into their acquired roles of "chief cooks and bottle washers," as they serve coffee, tea, and doughnuts to members of the congregation who attend the matin service.

* * *

The major Hungarian relief organizations in the United States plan to operate under a new organization, to be known as Coordinated Hungarian Relief, Inc.



"And what can I do for you?"

* * *

At a recent meeting in St. Stephen's Lutheran Church, presidents of local leagues of Baltimore District were asked to give 100 percent participation in the programs of LLA and Maryland synod.

* * *

The senior Luther League, St. Luke's, Waukesha, Wis., came up with an original missions project in January. Plastic banks were sent to local leagues throughout the state to be used at each meeting during the month. The money was then turned over to the congregation for its Epiphany Appeal.

* * *

Members of Flohr Lutheran Church, McKnightstown, Pa., are proud of the leadership abilities of their young people. The league (all members under 23) has a member who serves on the church council. And the president of the league is superintendent of the adult Sunday School department.

* * *

The red button which reads "CU at KU" has been joined by a white one in New York and New England. In blue letters is printed "UB 4 ME" (synodical convention at the University of Buffalo, June 28).

* * *

Through Church World Service Protestant churches in the U.S. sent 192,073,657 pounds of food, clothing, medicines, and other relief supplies (valued at \$31,188,181) abroad in 1956.

* * *

Weekly films, including Martin Luther, were shown during Lent by leaguers of St. David, Massapequa Park, L. I. Money received in offer-

ings was placed in a fund for the synodical convention.

* * *

Intensive week-long evangelism campaigns conducted in Oslo and Stavanger, Norway, have brought thousands of new members into the cities' churches. More than 50,000 homes in 61 parishes were visited by laymen during the drive.

A 1,500-acre tent city will house the Fourth National Jamboree of the Boy Scouts of America in July at historic Valley Forge in Pennsylvania. In it boys from all walks of life and all races and creeds will live together, exchanging skills, swapping hometown products, and learning about the customs and traditions of many sections of the nation. In several religious services on July 14 more than 50,000 boys and leaders will worship according to their own faiths, united in freedom of their right to worship God.

* * *

As we go south we see a great separation of people along racial lines. But if we reach further south into the continent of South America, we will discover an integration of races as seen nowhere else in the world. There in church services, you will see as many different shades of people as you can imagine, and the fellowship is complete and genuine. The people who feel the brunt of prejudices in South America are the native Indians and the Protestants.

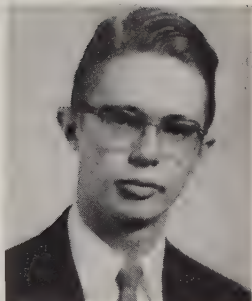
* * *

Five out of six conferences in Ministerium of Pa. Luther League have their own newspaper.



LLA respectfully requests that all orders for literature and/or publications which total less than \$3.00 be accompanied by payment.

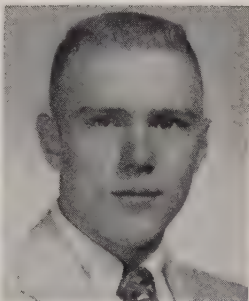
We regret the necessity for this, but just do not have the office personnel to handle billing of smaller orders. This new procedure for us has long been the custom of most similar concerns.



Robert Walters

**Associate Summer
Field Workers**

Dave Angerspach



**Miss Danita Bravin, Pittsburgh,
and Arthur O. F. Bauer, LLA staff,
will be married this summer.**

OFFICIAL NOTICE

The Biennial convention of the Luther League of America is scheduled to be held on the campus of the University of Kansas, Lawrence, Kansas, August 12-17, 1957.

**Sue Culp, Secretary
Luther League of America**



LETTERS TO THE EDITOR

Please send us twenty copies of the issue of LUTHER LIFE which contains the movie review of "The Ten Commandments."

PARAMOUNT PICTURES CORP.

ED. Wonder what they did with them?

I am very shocked at the misrepresentation of our community that is conveyed by these pictures (April LUTHER LIFE, pictures of Chicago Work Camp) . . . It would hurt us a great deal if (our people) were to get the feeling that they were part of a slum experiment.

(Rev.) ROBERT M. HERHOLD
Woodlawn, Ill.

ED. There was no intent to misrepresent the Woodlawn community. The lower right photos on pages 42 and 43 were taken in nearby Chicago, are scenes that work campers will probably see. Campers usually take side trips to examine areas of social tension near their work project.

Are most of the letters to the editor insulting or are most of them complimentary?

JOHN HARRISON
Baltimore, Md.

ED. People in the magazine business report that the average intake is five criticisms to one compliment. We do a little better, about half and half.

INTER-LEAGUER LETTER

*suggestions for helping
your congregation's VCS
by Mrs. R. L. Tonsing,
Wichita, Kan.*

Dear Jerry:

Since you're a Luther Leaguer, I suppose you're as busy as we are, trying to find ways to serve in your congregation. I've been scouting around and sounding out some older people on ideas. There are dozens of ways intermediate and senior leaguers can help in the local church.

Here are some things we found that we can do. And, Jerry you and your friends out there can do them as well as we. You will be surprised to learn what our current project is—helping in Vacation Church School.

Every boy and girl chooses someone older, like you and me, for an ideal. So, Jerry, my guess is that those youngsters watch us all the time. We need to be careful and act grown-up and well-behaved. I remember when I took my Sunday School teacher for my ideal. Did I ever try to act and do just as he did! I have a confession to make. I am still trying to be like him, and that led me to want to be a teacher or helper.

The Vacation Church School leaders have asked for help this summer so I'm going to help. I saw some of the work books, and, do you know what? By helping, we can learn a lot and have fun at the same time.

I suppose you are wondering how else leaguers can help. Here are a few more ideas. You see, every teacher needs helpers for handwork. We can help with games and recreation at re-

cess time, too. Some of us like to sing or play the piano.

Margaret likes to gab on the telephone. So she is getting a list of children and will call each family to ask them to keep the school in mind. I think Joan is taking part of the list to help out.

Carl drives his father's car now and is a careful driver. He is planning to pick up a load of children out his way each day. Gee, but Ken wishes he hadn't taken advantage of his driving privileges and run afoul of the police by speeding.

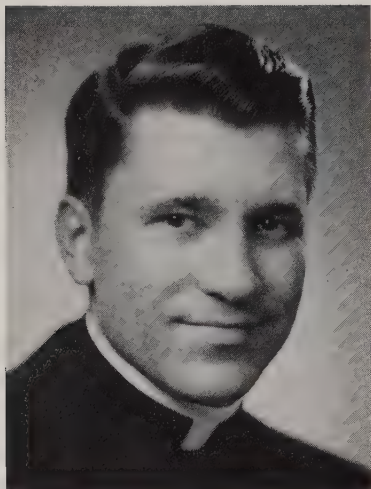
Many of our girls want to help the nursery class teacher. I don't know which ones will get to, because she can't use them all.

Jake has always wanted to be secretary at Sunday School. He is to help Mrs. James by doing errands, distributing and gathering class records and offerings, and by taking new pupils to the proper classes. This will be fine training for Jake. Someday he should make a fine Sunday School secretary.

Really, Jerry, this project has created more enthusiasm among our leaguers than anything we have tried in a long time. Pastor Smith says it's the best project we have ever worked on. It has really put new life into our group. We were doing the same old things in the same old way for so long—and for the same old group—just we leaguers. We were actually in a rut.

Wow! What a long letter! I will be looking for one from you real soon. I hope you will have some good ideas to give us on what your League is planning as a service project for your congregation.

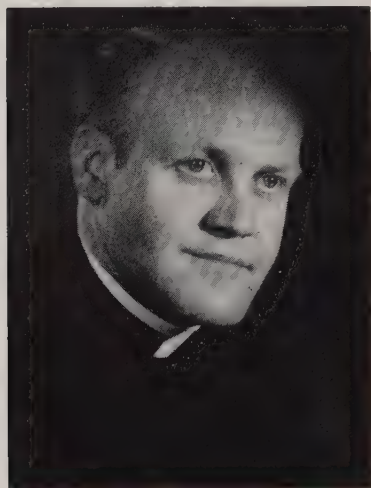
Your pal,
Pete.



The *Rev. Myron M. Teske* (Virgin Islands—June 27-August 1). Mike is former associate of Dr. John W. Rilling at St. John's Church, Minneapolis, Minnesota. This year he is doing graduate work at the Federated Theological School, University of Chicago. A close pastoral relationship with local leaguers over the past years and present assistantship with the National Lutheran Council's Division of College and University Work gives Mike a splendid viewpoint from which to direct their first overseas, long-term LLA Work Camp.

Our appreciation to these men for the job they have accepted and to their congregations or agencies for "lending" them to LLA during the summer of 1957.

WORK CAMP DIRECTORS THIS SUMMER



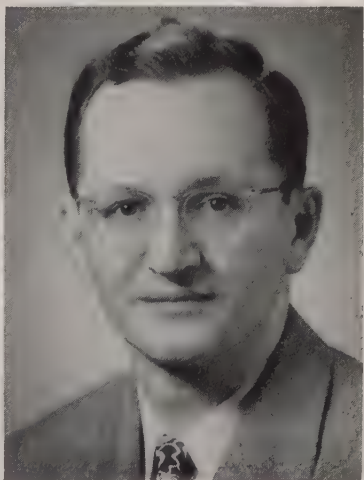
The *Rev. Wayne H. Wickoren* (Good Samaritan Hospital, Edmonton, Alberta, Canada—June 29-July 7). He is assistant pastor of Holy Trinity Church, Minneapolis, Minnesota, Dr. Paul L. Graf, Pastor). Wayne serves as pastoral advisor for the Minnesota State Luther League. In his congregational tasks, he works with one of the largest single leagues in the ULCA.

The *Rev. Donald R. Pichaske* (Negro congregation, Philadelphia, Pennsylvania—July 13-21). Don is editor of the Augsburg Uniform Series of Sunday Church School material. Coming from a pastoral experience which included close ties with the Luther League, he continues as advisor of a local league in Springfield, Pennsylvania.



FOR THE LUTHER LEAGUE OF AMERICA

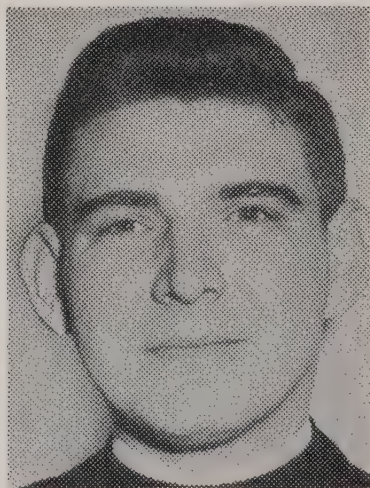
The *Rev. Karl H. Hertz*, Ph.D. (Woodlawn Immanuel Church, Chicago, Illinois—July 20-28). Karl is professor of sociology at Wittenberg College and pastor of Casstown Church, Casstown, Ohio. Noted as author and consultant in the field of social action, he has recently shared in the ULCA's Commission on Christian Social Responsibility.





The *Rev. Paul J. Baughman* (Compass Mission, Seattle, Washington—July 20-28). Paul became aware of Work Camping back in 1950, when he participated in a Lutheran World Federation camp in Germany. Since entering the ministry, he has been close to youth work in the Pacific Synod. Now pastor of Faith Church, Everett, Washington, Paul sees the total picture of social outreach within the Seattle area.

A HIGH LEVEL LEADERSHIP FOR THE



The *Rev. Edgar W. Belter* (Children's Home, Zelienople, Pennsylvania—July 6-14). As pastor of Peace Church, Steeleville, Illinois, Ed has come into contact with the LLA program in many ways. He is the Wartburg Synod's representative to the Illinois State Luther League. In 1956, he and his wife served as directors of the Lincoln, Nebraska, Work Camp.

The *Rev. Harald A. Peterson* (Plymouth Youth Center, Minneapolis, Minnesota—July 27-August 4). Harald is a member of the American Evangelical Lutheran Church, serving Bone Lake and West Denmark Churches, near Luck, Wisconsin. A graduate of Grand View Seminary, the AELC theological school in Des Moines, Iowa, Harald and his wife have participated in numerous weekend Work Camps. We are pleased for this tie with the AELC.



INTERNATIONAL LLA CAMP PROGRAM

The *Rev. Donald R. Fauble* (Southern Mountain School, Konnarock, Virginia—July 6-14). Don is pastor of Holy Trinity Church, Kingsport, Tennessee. Active in the camping program of the Virginia Synod, he brings a fine background of Luther League experience into this new assignment.





PROBLEM CORNER

PERSONAL PROPERTY

Dear Problem Corner:

My sister is two years younger than I am and she's always borrowing my clothes. She never asks me first and often doesn't even put them back. Is there anything I can do?

Unwilling Lender

This sounds like one of our homes not too many years ago! Remember first that a problem like this is a family problem. Your mother and dad may be able to help you, and you should talk the whole thing over with them first. They may have some ideas on how to handle the problem.

Your sister probably looks up to you, since you're older and are allowed to do things she's not. She won't show how much she'd like to be like you, but it may be that behind her desire to wear your things is the urge to imitate you. So why not take a little time regularly to talk to your sister about clothes, help her plan what she's going to wear, above all, show an interest in how she's dressed? This could go a long way beyond merely solving a problem, to building a rich, close relationship.

If in the middle of the week you talk over what you're both going to wear on the weekend, you can help her build confidence and at the same time make sure that when Friday night comes she hasn't skipped off to the early show with the pearl necklace you were counting on to add just that right touch to your outfit!

Let your sister know that you're willing to let her wear your clothes (if you are), providing she asks for them—and providing she returns them in good condition.

FAITH HEALING

Dear Friend:

My brother has a slight limp because he had polio when a child. He has gone to a faith healer. Nothing has happened. Is it because my brother lacks faith? Could he be cured if his faith was strong enough?

A Questioner

The question of the value of faith healing raises two other important questions. Our answer to these questions is going to determine, in a large measure, what our attitude toward faith healing will be.

The first question we must ask ourselves is, "What is faith?" Too often we think faith means that if we want something badly enough and ask God for it often enough and passionately enough we will get it. In other words, we think faith is a kind of supersonic wishing.

Actually, if we read the Gospels carefully, and Paul's Epistles too, we see that faith is something different than this. Faith, for the Christian, is something special indeed. Faith is the Christian's response to the love of God has given him. It is complete trust and confidence in God alone. Luther makes this clear to us in the last few lines of "A Mighty Fortress:"

"Take they then our life,
Goods, fame, child, and wife,
When their worst is done,
They yet have nothing won:
The Kingdom ours remaineth."

Despite all that may happen to us, that which is most important still remains: God's love and concern for us.

The second question we must answer is "What is sickness?" "Is it the great tragedy that it seems to be?" We must recognize that being human means that we are subject to sickness. Jesus recognized this, and out of love and concern healed those who came to him. Jesus saw something else too. Sickness is not man's most important problem, and for this reason it troubled him when people came to him and asked for a healing miracle. More important than man's sickness is his separation from God. "Seek ye first the Kingdom of God," he said. Too often instead of completely trusting God, we try to rely on our own efforts. We put ourselves first and God's love second. This is the real tragedy in our lives.

So the answer to the questions raised by faith healing is to recognize that which is central—the fact that we live in separation from God and that God breaks through the separation, bringing us into fellowship with him. Our faith is the belief that nothing can separate us from the love of God, no power on earth, not even sickness and death.

When a Christian is sick it is natural that he pray about it. He should go to a doctor and take advantage of all the medical and scientific knowledge that God has placed at our disposal. But we should never, by our demands for good health, put our wishes first, and God second.

Saint Paul had a chronic illness. He prayed three times that he might be cured, but he wasn't. He didn't fuss about it, and he didn't dash off to a faith-healer's tent. He accepted it as part of God's purpose for him, and he wrote,

"For whether we live, we live unto the Lord,
and whether we die, we die unto the Lord:
whether we live therefore, or die, we are the Lord's."

(For a remarkably similar discussion on faith healing, see THE LUTHERAN, April 3, "In Conclusion.")

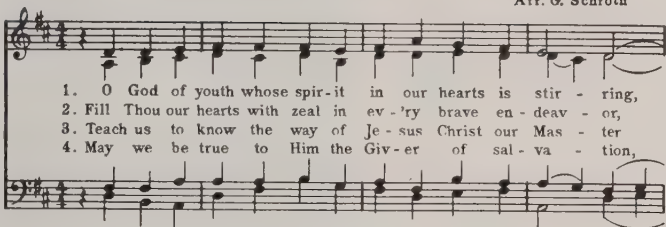
Questions submitted to **PROBLEM CORNER** need not be signed. Answers are given by various people. Those in this issue are by Lois and Louis Rogers, and by Katherine and Paul Hoh. The husbands are senior seminarians at Mount Airy. Their wives are school teachers.

Address your problems to **PROBLEM CORNER, LUTHER LIFE, 1228 Spruce St., Philadelphia 7, Penna.**

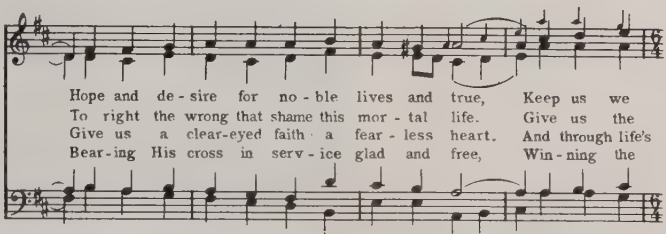
O God of Youth

Bates G. Burt

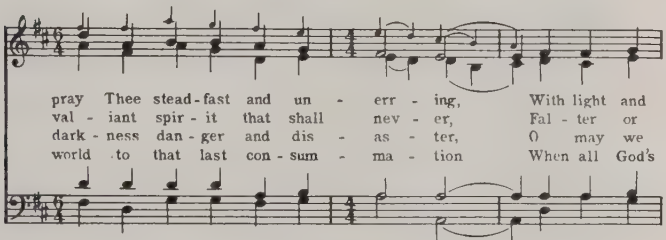
Hymn Tune "Lynne"
Arr. G. Schroth



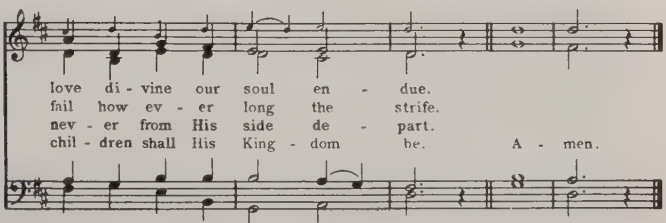
1. O God of youth whose spir - it in our hearts is stir - ring,
2. Fill Thou our hearts with zeal in ev - 'ry brave en - deav - or,
3. Teach us to know the way of Je - sus Christ our Mas - ter
4. May we be true to Him the Giv - er of sal - va - tion,



Hope and de - sire for no - ble lives and true, Keep us we
To right the wrong that shame this mor - tal life. Give us the
Give us a clear-eyed faith a fear - less heart. And through life's
Bear - ing His cross in serv - ice glad and free, Win - ning the

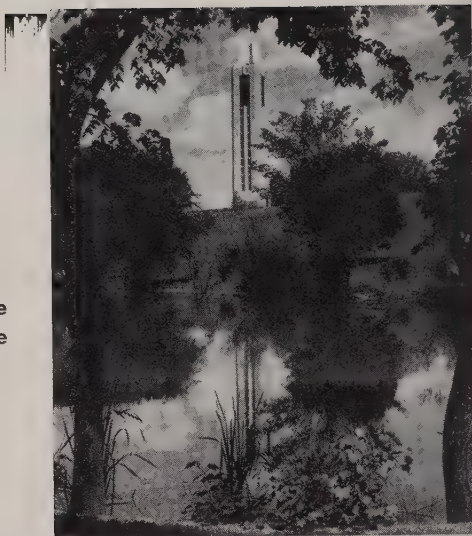


pray Thee stead - fast and un - err - ing, With light and
val - iant spir - it that shall nev - er, Fal - ter or
dark - ness dan - ger and dis - as - ter, O may we
world to that last con - sum - ma - tion When all God's



love di - vine our soul en - due.
fail how ev - er long the strife.
nev - er from His side de - part.
chil - dren shall His King - dom be. A - men.

**The
Campanile**



**Strong
Auditorium**



some things U C
when U R at

K U

Luther Leaguers will hit the old Chisholm Trail this August as they head for the state of Kansas—the exact center of the nation. With a history that dates back to Coronado's travels in 1541, Kansas has moved forward to an important role in modern United States.

This state, which received its name from a Sioux Indian word meaning "swift" or "south wind," is the nation's leading wheat state, annually producing one-fifth of the country's supply. The sunflower state is also a leading cattle and mineral state. She is tops in the production of flour and aircraft.

Crossed by more transcontinental federal highways than any other state, Kansas holds second place in the nation in highway mileage with a total of 134,000 miles.

The land rises from 700 feet above sea level in southeastern Kansas to more than 4,000 feet near the Colorado line. The surface changes from gently rolling landscape to pastureland, to canyons, and finally to the high plains of the western part of the state.

On May 30, 1854, President Pierce signed the Kansas-Nebraska Bill creat-

ing the Territory of Kansas. John Brown, abolitionist, plays a conspicuous part in the pre-Civil War border warfare and operated his "underground railway" for runaway slaves through Kansas. The state was admitted to the Union in 1861.

Established in 1854 as a free-state stronghold, Lawrence, Kansas was burned to the ground twice by pro-slavery forces. It is to this city that leaguers will travel to attend the 1957 convention of the Luther League of America at the University of Kansas.

The University includes ten schools with 1000 instructors teaching 2500 courses.

Points of interest on the campus are the 120-foot Campanile dedicated as a World War II Memorial; Dyche Museum with one of the largest collections of fossil remains and mounted animals displayed in their natural habitat; Snow Entomological Museum, one of the most complete in the nation, with 2,000,000 specimens; and Allen Fieldhouse, with a seating capacity of 17,000, the second largest on campus playing arena in the country.

Will we see you in Kansas (boyhood state of Ike) this fall? Or, better yet, will we CU at KU?



CERTAIN DEATH

DRAMATIS PERSONAE

DAVID: a shepherd boy
RAKKAN: friend of David
SHADOR: King's messenger
ASHAM: King's scout

by richard phillips
luther leaguer

Scene: The entrance of a cave in the wilderness of Sharboth. David is standing at the entrance, leaning on his crook. He listens intently to the sounds of a great battle, far away. It is early morning, and his sheep are grazing on the slope below the cave.

DAVID: It is only early in the morning and already they have begun to fight. For two days I've awakened to the sound of war; for two nights gone to sleep to the clamor of fighting armies. It is such a peaceful morning, will be such a splendid day; why do they have to keep fighting? Why?

A day like today is for living in the glory of God; it is not a day to kill and to die. Yet my nation has been fighting these enemies for years. They have never conquered us—for we are on God's side. But we have not beaten them either. And I suppose this will go on for years. So stupid.

I thank God I'm just a shepherd, not a soldier who has to fight. It's so stupid.
(*Rakkan enters.*)

RAKKAN: Greetings, friend.

DAVID: How is it going at the battle?

RAKKAN: I just came from the front. Doesn't look too good this time. We're outnumbered again. Three to one. But our men are putting

up such a good stand that it'll mean heavy losses for them, even if they do win, which God forbid.

DAVID: I was just thinking as you came up, what a pity to sacrifice so many men for who knows what.

RAKKAN: The slaughter has been so great that there is talk of a temporary armistice to see if some solution can be worked out.

DAVID: For once somebody's getting some sense. (*listens to battle sounds intently. The sounds abruptly cease.*)

Listen. They have stopped fighting. I hope it is the truce of which you just spoke.

RAKKAN: So do I.

DAVID: I wonder what they are deciding to do? (*He looks off toward the distant hills.*)

Look. Isn't that someone running toward us?

RAKKAN: It seems important, whatever message he carries. He wouldn't run that fast for something trivial.

DAVID: He runs steady, like a professional. I wonder if he's one of the king's scouts. Why would one come here? He's probably coming for you. I hope it's nothing serious.

(*Asham enters, out of breath.*)

ASHAM: I am Asham, a scout of the king. Is one of you David, the shepherd boy?

DAVID: I am he.

ASHAM: Come with me. We have no time to lose. I'll explain as we return.

DAVID: I'm sorry, but I have my sheep to watch.

ASHAM: I know, but this is more important.

DAVID: Nothing is more important. This is my job.

RAKKAN: Come now, Asham, you'll do better to explain the importance to my friend. He'll never leave his charge otherwise. In this country he has the right to do what he wishes. Even the king cannot order a shepherd away from his flock.

ASHAM: Very well. We have made a temporary armistice with the Philistines. Our generals had a short conference with their leaders. They decided that each army should send out a representative to fight for his nation. The two men are to fight it out till one dies. The winner's nation will be considered the victor of the war. It seemed the only

way to stop the carnage.

DAVID: It sounds like a worthy idea. But what has this to do with me?

ASHAM: I've come to ask if you will fight for your people.

DAVID: Me!

ASHAM: You.

DAVID: You sure you have the right "David"? There are thousands of better fighters in the army, and hundreds out of it. Why me?

ASHAM: (*hesitating, fishing for a good reason*) Well, ever since you killed that maurading bear with only a stick, people . . .

DAVID: But that's a lot different. This doesn't make sense. You know as well as I that there are plenty others much better with swords and shields.

ASHAM: Well, anyhow, you're the person I've been told to get.

DAVID: Did they ask anyone else?

ASHAM: Well. . . . eh. . . .

RAKKAN: Maybe it's the will of God.

ASHAM: (*quickly*) That's it. It's God's will that you come.

DAVID: Did they ask anyone else?

(*Asham is hesitating when another scout enters.*)

SHADOR: I have a personal message from King Saul for David, a shepherd boy.

(*all point to David*)

What's the delay? It's beginning to look bad for us. They think we're all cowards. Won't you fight, either?

DAVID: So they have asked others.

SHADOR: Lots of others. Nobody's got enough nerve. . . .

DAVID: What? Why not?

SHADOR: (*becoming diplomatic*) Well, I don't know. Maybe it's the responsibility. Anyhow, you're being asked.

RAKKAN: Say you'll go, David. Think of the honor.

DAVID: The Covenant says, "Thou shalt not kill." I do not want to break the Word of God.

RAKKAN: But we are God's people. He has favored us in battles before. Even Moses killed.

DAVID: I still believe it's wrong.

ASHAM: If you don't go, thousands will be killed. This way only one.

SHADOR: Has no one the courage.

RAKKAN: How about you?

SHADOR: (*very quickly*) You should see who the other fellow is. Big!
You'd be . . . well, anyway, I'm a messenger, not a fighter.

DAVID: I'll go.

RAKKAN: We have somebody with courage.

ASHAM: Whom must David fight?

SHADOR: A man, not a man, a giant named Goliath.

DAVID: Giant?

SHADOR: Sure you'll come?

DAVID: I said I would.

SHADOR: Big? Like I said, he's a giant. The most terrifying man I have ever seen. He could cut any of our men to pieces in an instant. They couldn't get within sword's reach of him.

DAVID: Has anyone tried?

SHADOR: No, but big! He's a . . .

DAVID: You said that.

RAKKAN: If we send no one against him, our reputation as a brave and noble people is finished. Future generations will bow their heads in shame.

ASHAM: They will forget us as a people to be despised.

SHADOR: That is true. That is why we ask you, David. We send you to certain death, but it will be a noble one, and will take the sting out of our defeat.

DAVID: Someone has to go. It might as well be me. I'll give up my life for my nation. (*looking at sheep and hills*) It is such a beautiful day. And God is a god of the living, not of the dead. I wonder. . . .
Let's go.

RAKKAN: David, I'll go instead. I get a little tired living sometimes, anyhow (*forces laugh*). It'll be less of a loss.

DAVID: Thank you, no. It's my duty. I've been asked.

RAKKAN: With what will you fight? What can compete with Goliath's armor?

SHADOR: The king will give you his personal armor.

ASHAM: The finest swords and shields.

DAVID: I couldn't even lift it. King Saul is no midget himself. I'll fight with my sling. (*he removes it from belt.*)

SHADOR: That little slice of leather!

DAVID: What difference will it make what I use. (*David selects three pebbles from around his feet.*)

I guess three is about all I'll have time for. Some big men move pretty fast.

SHADOR: It is a brave and noble thing.

DAVID: (*thinking out loud as he starts off*) God is god of the living, not the dead? Well, dear God, I'm still living. If I cannot have victory, may I have courage.

ASHAM: The generations to come will tell of David, the shepherd boy, who gave his life for the honor of his people.

RAKKAN: You can still change your mind. No one will blame you.

DAVID: Though not resigned to death, I'm not afraid. And should Goliath slay me, I shall know I die for God, and that it is his will.

RAKKAN: (*choking just a little*) I'll watch your sheep, friend--till you return.

DAVID: God be with you.

RAKKAN: And with you.
(*they exit.*)

THE END

BEFORE



AFTER



I used to spend too much of dad's money: Then I enrolled in Carthage College. I still spend dad's money, but I'm really getting a top notch education which is a worthwhile investment.

Write: Director of Admissions
Carthage College, Carthage, Illinois



trouble is her business

LIFE WITH PURPOSE

ONCE there was a Luther Leaguer. Let's call her ASW. As a Luther Leaguer, she discovered there was something she just couldn't ignore—the fact she was alive. And, she was alive because God wanted her to be.

Okay! I can hear you saying all this seems pretty elementary. But, this is what I'm driving at: *One* (God) plus *one* (ASW) equals a *Life with a Purpose*.

So, let's get on. ASW began taking stock of herself. She had a nose, two eyes, two ears, a mouth, a certain amount of brain matter (let's keep the remarks quiet), a heart, and her body included such extras as hands and feet (which were of considerable help).

Well, ASW began poking that nose of hers around. It landed her right in the Diaconate. "The Diaconate?" you ask. I can see you haven't read LUTHER LIFE before. The diaconate is a fellowship of women who serve as full-time church workers in the health, welfare, educational, and parish fields. I understand the Board of Deaconess Works just can't get enough women to fill all the demands for parish workers, social workers, nurses, institutional workers, teachers, medical workers in specialized fields, and in other similar areas.

Well, let's get back to our former Luther Leaguer. We'll call her Sister ASW. She spent some time in getting ready for her work. There was spiritual development through personal experience and life at the deaconess home. There was mental development in college and graduate study in a school of social work. Physically, she prepared for strenuous hours of work.

I recall the infectious glow and enthusiasm of Sister ASW's first day in a hospital. She was actually a member of the medical team! She spoke excitedly of her respect for physicians whose daily decisions could mean the difference between a complete or incomplete life, or even death. She told how easily it was to spot a Christian nurse—one who combined efficiency and skill with understanding and compassion. These, with other specialists, were working toward helping each patient resume a satisfying life.

The one member of the team whom Sister ASW could not forget was God. She strove daily to see through his eyes, to hear with his ears, to feel with his sensitivity, and to speak with his wisdom. "Impossible goal," you say. I agree. So did Sister ASW. But it's amazing what can be done when you have such an impossible goal.

Some scenes which entered Sister ASW's eyes were those from the children's ward — small boy squirming under the confinement of traction because his tiny bones weren't quite equal to the impact of a large automobile; a pale, quiet child trying to understand what her parents meant when they said the doctor advised heart surgery; another little girl whose illness had left her mentally retarded.

Sister ASW visited in the homes to see under what conditions these children lived, how many brothers and sisters they had, whether Dad was working, whether Mom was home to care for them, and just how much love there was in the homes. She would report back to the doctors and they discussed plans for the children on the ward. Sometimes this meant interpreting medical recommendations to parents, or helping parents to find better housing or employment. It might mean suggesting Mom stay home once in a while. Or, helping her to see that her mentally retarded child needed extra love and attention and maybe some day a special home in which to live. Of course, Sister ASW spent much time helping the little patients to get over their fear of the hospital and their longing for their own family.

Many words poured into Sister ASW's ears. They were words of hope, of fear, of mistrust, of longing. They came from an elderly man who had difficulty in adjusting to a home where young people did not understand his wish for peace and independence. The words barely escaping the lips of a woman dying of cancer told of her joy in her Lord. The cries of a woman in labor gave way to the pride of be-

coming a new parent.

Sister ASW began to learn a deep lesson. People did not always say with their mouths what they meant in their hearts. She learned to look for this. For instance, when one Momma in children's medical clinic said she did not want her children, Sister ASW saw that what she really wanted was the ability to love and to give them more. And, how can you love and give when you have been starved yourself? Or, when the rebellious teen-ager cries out that he doesn't want you or nothin', you know he really does want someone and something.

One old lady whom Sister ASW will never forget is Celeste. Her dyed red hair and brilliant fingernails defy a physical and mental slipping. Sister ASW learned to accept the fact that Celeste would continue to defy the doctor's recommendations for nursing home care and would remain independent in a dirty, cheap one-room apartment, slowly starving on a small pension. But, Sister ASW certainly learned much about life from the words offered by Celeste!

Sister ASW said, "One of the most important Christian attributes is sensitivity to other people's feelings." What was each individual really like? What was the plan just for him? How was he to learn about Christ for himself? How could sickness be turned into a personal triumph? There were no set answers. After all, are there when you deal with people?

So, day after day, week after week, month after month, Sister ASW used her eyes to see, her ears to hear, her sensitivity to feel, and her mouth to speak. She arranged for nursing and convalescent homes for people not

ready to enter their own homes. Clothing and money were sometimes offered. Others were referred to public and private agencies for financial assistance. Unmarried mothers were helped to make plans for themselves and their babies. Men and women suffering from marital difficulties were offered personal counseling or referred to a family agency. Men and women who were the backbones of their families were relieved of some anxiety while in the hospital through plans for the care of their loved ones.

Unfortunately, success stories were not always the order for the day. Some people remained lonely. Some were not able to accept the pain and the worry. Sometimes there just wasn't the right resource for a particular patient. For these and others Sister ASW could turn only to God.

One of the joys of Sister ASW's work was in feeling a part of a larger team—that of the community. There was something thrilling in knowing that social agencies, other hospitals, homes and, yes, churches, could be called upon to help her patients. She made one thing clear to me (with a firm note in her voice). Although her patients had to be dependent at one time or another, and maybe some more so than others, her aim was to help them be independent and to learn that life really was worth living. After all, didn't Christ help to heal the sick, to make the blind see, the deaf hear—in order that they could enjoy life; and in enjoying life, believe in Him; and in believing in Him, serve and glorify Him!

Well, I guess I'd better let you in on the little secret, just in case you

haven't caught on. *ASW* stands for *a social worker*. That's what Sister is—a social worker. Sister ASW works in a hospital and is referred to as a medical social worker. Sure, there are other types of social workers. Others work in family agencies where they help with relationships, budgeting, living arrangements, financial problems, employment, etc. Still others are in child-placing agencies. For instance, an unmarried mother may want to place her baby for adoption, or one parent, unable to care for her children while she is working wants to place them in a foster or temporary home. Other social workers are in institutions for children, the aged, and the handicapped. Psychiatric social workers are found serving in mental institutions and in hospitals. Social group workers are needed for settlement houses.

Social work is a new field and it is really growing by leaps and bounds. Trained workers (those with two years of graduate study) are in demand all over the country. In fact, the demand is so great, scholarships are offered for graduate study.

If you want more of the facts 'n' figures, Sister ASW suggests writing to the Board of Deaconess Work, 1228 Spruce Street, Philadelphia 7; or the Board of Social Missions, 231 Madison Avenue, New York 16, N.Y.; or the National Lutheran Council, Division of Welfare, 50 Madison Avenue, New York 10, N.Y.

Social work may be a modern term, but it is, basically, a way of meeting life face to face. Its principles lie in the life and teachings of Jesus as he walked with his people. He really shared their lives. Can we do less?



Here are four studies of different people who were led to faith and life by our Lord, Himself, as recounted by the writer of the Fourth Gospel. They are listed under vernacular titles so that the reflections of their images may more readily be recognized in the mirror of our modern life.

- | | |
|------------------|---------------|
| I. The Baffler | John 4: 1-42 |
| II. The Brain | John 3: 1-17 |
| III. The Blinded | John 7: 1-31 |
| IV. The Bruised | John 20:26-29 |

JESUS SHOWS HOW

THE BAFFLER

Toward the end of summer, every man, woman, and child in Brooklyn is a Dodger at heart. And so are many of the unconverted souls we seek to lead to Christ in our evangelism, moreover, they are artful dodgers. They have had experience in composing excuses to harden the heart against appeals for the aid of diseased hearts, lungs, muscles, ears, eyes and other assorted and isolated organs of the body. It is quite natural for such a man to add any appeal for the health of the soul to that anatomical list. It saves time and labor of mind, not to speak of money, to adapt arguments which have successfully forestalled the call of the red or the blue cross to the fervent appeals of the Lord's cross.

Our Lord's interview with a Samaritan woman at the historic old well near Shechem, shows this resistance to the call of Christ in classical form.

*the fourth evangelist
describes perfect
evangelism*

(Read John 4:1-42)

Mid-day Conversation at a Well

Every inch of scenery, every human factor in this recorded manner of our Lord's leading a soul to its heavenly heritage has evangelistic meaning.

A tempest of trouble was breaking over the soul of Jesus at this time. John the Baptist had suffered martyrdom. Enemies arose on every side intent on defamation. The disciples were showing signs of spiritual fatigue. The crowds no longer followed with the old joyful abandon. Tired, hungry and weary, His soul far more besieged than it was forty days following His baptism, Jesus rests on the curb of the ancient watering place, we might almost say he collapsed. Yet, he seizes an opportunity which comes in that hour to offer the Good News of salvation to the worst woman in town.

Their dialogue calls to mind the patter of many a modern dodger; Christ and the sinner parry for the key to the soul. The woman's defense of hidden sin is a piece of tactical art. Her immoral life has accustomed her to gossip and prying. She had long ago learned that many a outward puritan wallowed in imagination in her sin specialty.

So with clever strategy, she leads this stranger away from the secret door of her soul in the direction of safer subjects.

As Jesus leads with:

"Give me to drink!"

She counters with:

"How is it that thou being a Jew, asketh drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans."

That is a subject which should keep

him occupied for a good long time—racial animosity.

But Jesus presses his offer of life . . .

"If thou knewest the gift of God and who it is that saith give me to drink, thou wouldst have asked of him and he would give thee living water."

Our Lord's contacts with men were always direct. His conversation with women is more subtle. He brings this woman out from behind the ramparts of her barricaded self-defence with the intimation of a mystery, "If you knew . . ."

Now the woman seeks defense in natural science:

"Sir, thou hast nothing to draw with, and the well is deep, from whence hast thou this living water?"

Not only is she a racial isolationist, she's also a scientific rationalist! But notice, she shows a growing respect and confidence in addressing Him, "Sir!" instead of the commonplace "you". Now, to complete the list of age-old dodges, she throws a bit of the dust of antiquity into the penetrating eyes of the teacher.

"Art thou greater than our father Jacob which gave this well and drank thereof himself? and his children and his cattle?"

Even the history of comparative religions is not beyond her reach as she grasps for material to cast at the Prober who is fast overtaking her secret. And Jesus never surrenders his lead.

"Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

See how Jesus cuts through material answers to ultimate religious questions! He lifts this woman's eyes above the life which "was on a level with her waterpot" and intimates the glorious possibilities of her unseen environment.

"and the woman saith to him—'Sir, give me this water that I thirst not, neither come here to draw.'"

How she desires that life! She has come to the point of spiritual desire. And Jesus thrusts through her dodge.

"Jesus says to her: 'Go, call your husband and come hither!'"

His foil has found its mark. Nor sorrowfully as a widow, but shamefully as a thief—*"She answered—'I have no husband!'"* She was found in possession of another's love. In one last attempt, her dying self-defense flashes out:

"Our fathers worshipped on this mountain; and you say that in Jerusalem is the place to worship."

"I hear you are high church down there in Jerusalem! We have the old time religion in these hills since the days of Abraham and Jacob." There's an old wedge for you! The Old Adam in the harried sinner will use the excuse of diversity and division in Christian practice to hold on to his indifference to God's call. Jesus answers this dodge with a turn away from externals to the truth of the Gospel.

"God is a spirit and they that worship Him must worship him in spirit and in truth."

In a last dying gasp of resistance, the woman says:

"I know that the Messiah is coming, he who is called Christ, when he comes he will shew us all things."

Jesus says: *"I who speak—am he!"*

Here is the tender trap of God's love. The sinner is confronted with the Saviour, Himself. Here the progress of evangelism in Sychar leaps the steps in all man-made schemes. The spark of a single soul sets the city aflame with faith.

Words at the Water Cooler

We live in a land where the community well has a million mouths. Men do not gather in the village square for entertainment, news or justice. But during the coffee-break, in the school cafeteria at lunchtime or at the bus stop, we hear the same old dodges used by modern bafflers which were mouthed by the Samaritan woman. Segregation, automation, denomination are all screens behind which the sinner hides from repentance and faith. The true and living Christ must be on our lips and in our hearts as we extend his call to them. Only he provides the confrontation which saves men from sin.

The Fallow Field

Dr. Leslie D. Weatherhead in his book *Discipleship*¹ quotes this story:

"Two men had been partners in business in one of the great cities. One man was a regular attendee at church; the other professed no religion at all. It was a Sunday morning and they met in the same tram, the one on his way to church, the other to play golf. As they separated the latter said to his companion, 'Look here, So-and-So, when are you going to give up all of this hypocrisy about religion and church-going?' 'I don't understand you,' said the other. 'I mean just what I say, when are you going to give up this hypocrisy?' Much offended his

companion answered, 'What right have you to call my religion hypocrisy?' 'Well,' said the other, 'we have been partners for twenty years. We have met and talked together every day. You know quite well that if what you profess to believe is true, it is a very hopeless case for me, and yet you have never said one word to help me to be anything different.'"

Think of the faces in your life which fit into this story.

¹ *Discipleship* 1934, Leslie D. Weatherhead. Abingdon-Cokesbury.

THE BRAIN

His contemporaries in a tradition-bound society, probably had many venerable and respectable titles for Nicodemus. In this age of disenchantment of human dignity, he would more often be called by epithets like "egg-head," "the wheel," or "the brain."

History tends to make Pharisees of us all. It is so easy to sit in severe judgment on those who have fought the good fight or at least have finished their course, and passed out of sight. Preachers have been known to sit in the seat of the scornful in biographical preaching. A constant defendant in many of these kangaroo courts of the pulpit, is Nicodemus.

From every account, he was an honorable man, a distinguished jurist and a scholar of high integrity. Yet many of his modern prosecutors vividly portray him as "sneaking down back alleys for fear of his life." They scold him from their safe little islands of a later time for not marching with bugle, banner and batman to his rendezvous with Jesus. Yet, for all we know, these

two *preferred* to discuss weighty subjects by the "midnight oil." A thoughtful man would not hold it against Nicodemus that he cleared the way of all distraction and interruption when he talked of eternal life with the Master. And there is some evidence that Jesus and Nicodemus had many of these discussions.

(Read: John 3:1-17)

Earthly Things

We usually think of our Lord as in the company of the common people who heard him gladly; for any attempt to present himself to the learned or aristocratic classes produced strain or hostility. But here is a pleasant discussion of important religious matters with a friendly Pharisee—a man who is described in Scripture as a teacher and ruler of the Jews.

Nicodemus was not of royal blood or priestly caste like the Hasmoneans or the Herods. Nor was he supported by military might as Pilate was. As a captive in an occupied country, the only leadership left to a man like Nicodemus was that of sheer force of character. This leadership is often of the highest order. Nicodemus was a ruler over Israel in matters of faith and morals. And since it is true that Israel never endures by might or power, his was the leadership which is based on integrity. This man came to Jesus by night.

Since the writer of the Fourth Gospel has the task of presenting the Good News to the cultured and intellectual man, we may see in the interview between the Christ of God and this ruler of men an attempt to present the profound simplicity of the Gospel in a way that the well-trained

mind can appreciate it.

Nicodemus' mind had come to the end of its tether concerning the arrangement and interpretation of earthly facts. At that point Christ confronts him with questions God asks of man and thereby he arouses in man's mind needs he never surmised and anxieties of which he never dreamed.

Nicodemus in this encounter is a man who is trying every means to be sure of salvation by reason. But he soon reaches the limit of the intellect. At this point, Jesus bids him make a brand new start in learning the truth about God. And he presents himself as the only true and able guide to lead man to the ultimate facts about the Holy One of Israel.

Earthly Minds and Heavenly Things

Our church has not used its full talent in "ivy league" evangelism. The reforming fires which purified the Christian Church in the sixteenth century were kindled in a university. Yet, we often discriminate against the intellectual or cultured unbeliever. We can always manage to raise some sort of sympathy for the "unlettered lost". But we feel that the cultured pagan "should know better". We easily forget that the worldly wise man may be spiritually illiterate. He cannot by his own reason or strength "believe in Jesus Christ or come to Him."

A generation ago, there was a popular contest raging in our country between people who claimed to represent science and religion. The battlefield was a courtroom where a teacher was being tried for teaching "evolution". Frontier America was thirsty for "learning." People attended Chautauqua

meetings in droves, in search of quick and easy culture. Many a gifted orator did battle under the big top with the dragon of science for the benefit of the crowd under the big top. The struggle exposed a false faith betrayed by a paralyzing fear that knowledge was contrary to faith. Stunted Christians came to believe that "the Faith" had to be protected from the assaults of new discoveries in science and other fields.

In truth, this view betrayed a real defection. These hard-shelled "protectors" did not believe that the Word of God could stand without their puny defence. Their gospel was a caricature of the Gospel of the Saviour Who on the cross set himself out "for a sign to be spoken against, that the hearts of many may be revealed."

"The Gospel is the most intellectual fact and the least intellectual fact in the world." The faith within you is a fact. No worldly wisdom can deny it; most intellectuals will respect it. Do not apologize for Christ and the Gospel in any society. Do not hinder Christ, either, by trying with your own ingenuity to make Him intellectually respectable. Get the scandal back into your witness; it is the only irritation which can rouse a soul to response.

Light and Learning

The practical mystic, Dr. Thomas S. Kepler in *Religion for Vital Living*, writes:

"Evangelism without education is often fanaticism; education without evangelism too frequently becomes proud erudition without social activity. The churches and colleges need to join hands to help join hands to save civilization from further chaos. The way in which these

two institutions can aid people in coming of age religiously will greatly benefit the future history of mankind."

How have I witnessed to the "new birth" in my school, in my attitude toward education and educators?

The Rev. Charles D. Moser is pastor of St. John's Lutheran Church, Merrick, N. Y.

II

As the narrative of St. John proceeds to the cross, a deepening faith pervades the fellowship of followers. And a more intense evangelism, ever recalling the lapsed, the weary, the straggler to new and greater faith.

The following studies are taken from this latter section of the Fourth Gospel. While the first two encounters deal with Jesus' interviews with an outcast Samaritan woman and a high caste Jerusalem VIP; these last two show our Lord confronting his own brothers and a fainting disciple with the longer, larger aspects of salvation.

This is what is called in Lutheran Evangelism Mission parlence, "the inreach." It establishes and integrates the souls who have been gathered by the outreach of the Church's evangelism.

THE BLINDED

*"And of all the mistakes of the ages,
the saddest methinks was this;
To have such a brother as Jesus,
to speak with him day by day,
But never to catch the vision
which glorified his clay."*¹

This tragedy also turned to triumph by Christ's victory over sin, death and

the devil. A family portrait of the early church after the day of Pentecost, shows the gracious Virgin Mary and His brothers in the forefront of its faith and works.

But it had not always been like that.

An incident recalled in the seventh chapter of the Gospel according to St. John shows in painful clarity how difficult it was for Jesus to evangelize

the home of Joseph's children in Nazareth.

The shimmering sheen of novelty was quickly passing from Jesus' mission and the implications of a sterner call to holiness and righteousness was dividing his followers into two groups: those who had come for a pleasurable holiday and those who were prepared to pay the cost of discipleship. The resting time had come. And the reaction raised by those adversaries who now realized in a measure the nature of the Kingdom, was vengeful and vicious.

Jesus is sitting with his brothers in the house of his mother. The Jewish Feast of Succos is coming on. It was a day of high and mixed emotion. Because their fathers, in their flight from Egypt into the desert, were forced to live in booths; to this day, Jews celebrate the day in a Succah, or booth, which is hung with fruits, vegetables and flowers. It is a kind of Thanksgiving—Independence—Memorial day all in one.

The celebration of the day was highly charged with patriotic fervor, the joy of the blessings of life, and calls to personal rededication. It was a day the Romans allowed the High Priest to appear before the people in his ancient resplendent vestments. This aroused old hopes and expectations to the heat of a desire for liberty at any cost.

It was a tense, dangerous time.

Revolt and sabotage were in the air. In that atmosphere, we can well understand the sudden bitterness and impatience of the brothers of Jesus in the domestic scene in Nazareth.

¹ Harry Kemp, *Chants and Ballads*. Brenson Publishers.

(Read: John: 7:1-31)

In the Light of the Resurrection

The evangelistic approach which Jesus made to the members of Mary's household was one of great restraint. There is always a tendency within the newly-awakened Christian to waste the substance of his witness in froth and foam. An undisciplined bubbling-over of enthusiasm is not effective evangelism, especially at close range among family and friends. In this intimate kind of encounter, the Christian must prove his faith with patient and persistent practice of the Christ-led life.

The very nature of the Incarnation poses a problem of spiritual myopia for those who live close to the organizational life and work of the Church. Our Lord met this handicap with a patient presentation in his daily life of the one plan of salvation. To his brothers' angry, urgent demand for signs of his authority, he says: "Mine hour is not yet come!" He is saying to them in effect, that he cannot push Palm Sunday up to Thanksgiving. He is about his Father's work. He lives and acts in the fulness of God's time. He and the Father are One.

Actually, Jesus did go up to the Feast, but as a prophet and a fellow-pilgrim. There is something about the way he went up to Jerusalem that autumn which keeps his mission in true time and tone. He teaches—but he makes it clear that he submits to no court of human judgment in what he says. His Temple talk, on this occasion, is the boldest claim he ever makes to divine authority and Sonship. For this revelation of Himself, he is seized but not killed. His time has not come!

Later, the brothers could look back

to their Elder Brother's tragic trek to Calvary and see—see in more than one sense—that he was who he claimed to be. The phrase “even his brothers did not believe on him”—is the introduction to a strong witness of the Resurrection in the early church. The brothers were gathered into the fellowship of believers by the grand fact of Easter. Stronger than a stone rolled away from the tomb in evidence of the power and glory of a Living Lord in the midst of his people was the conversion of the brothers.

This fact also translates in their true redemptive sense, the hard sayings of Jesus:

“He that loves mother or father, sister or brother, more than me, is not worthy of me.”

“A man's foes shall be those of his own household.”

In their ultimate meaning these teachings do not deprecate the family but glorify it under the rule of God.

Life in the Living Lord

The brothers of Nazareth became strong Christian witnesses after the Resurrection light dawned in their souls. Their eyes were open to ultimate truth in light of this great fact. And in that light we can discern a pattern concerning close-range evangelism. Two things are clear:

1. People who live close to holy things tend to develop an occupational blindness. The Old Adam or the Old Nick is always blocking out from their sight the light of God's love. The deep guile of pride, selfishness, doubt and fear is an iron curtain of darkness by which we are kept from full fellowship with God. The familiarity which breeds con-

tempt for Christ and the Church is one of the chief perils of those who live in temple precincts.

2. In calling the brothers God in Christ reveals that he recognizes and provides for the malady.

This has an intimate reference to the personal life of the Christian. For his brethren's sake he must sanctify himself, as well as for his own soul's sake. In his relationships with unbelieving relatives and friends, he must be a faithful lighthouse of God's Word.

Because of the involvement of individual temperament with the workings of the Holy Ghost in those who are far and those who are nigh to salvation, these people often have particular spiritual difficulties which are elemental and profound. While the Christian is not Christ, or any other person of the Trinity, he is asked to give himself as a sort of Christ to his neighbor. His life must be a wordless witness to a faith in the plan of God.

In the matter of evangelistic concern for those near and dear to us, we must recognize that God also works. We must diligently seek his will so that we do not frustrate the work of the Holy Ghost. And since, the instrument God uses to evangelize may both invite and prevent, we must constantly look to our own lives so as not to provide even unwittingly some stumbling block.

It is possible to be so busy about holy things that we lose all sense of the Holy. We all need some periodic corrective in our lives so that “passing through things temporal, we lose not the things which are eternal.”

This the devotional life of the

Christian provides. Many of us in "blowing off" the exhaust fumes of spiritual fatigue, give an unhappy impression of Christian work to the undecided soul. We should lick our personal wounds, received in the battle for soul-possession, in the prayer closet. In the spiritual perspective of prayer, we can find a perspective of faith and hope which sends us out into the world with an alluring joy in our songs of praise.

Beginning at Jerusalem

Here is wise counsel in close-evangelism from Bishop Austin Pardue's book *Create and Make New*:

"Far better to produce the fruit first so that others begin to notice the new and remarkably changed persons we are. It may take months or years, but it will mean a sure conversion in the end and there will be no antagonism. The less we talk, the more we improve and show the effects in our lives, the more they will be impressed . . ."

How can I practice the patient prayerful way Christ deals with the spiritually near-sighted?

THE BRUISED

Since the Christian struggles not alone with evident human imperfections and waywardness, but with the principalities and powers of evil, it is to be expected that many will be beaten and bruised in fighting the Good Fight. And some of these are so badly done-in that they evermore shy away from any sign of further struggle. These are the victims of spiritual "battle shock".

Battle fatigue is marked by a breakdown of the will to fight. Sufferers

often seek refuge in unreality and a world of imagination. Others, to avoid being hurt, black out mentally.

Thomas, a disciple of our Lord, became a battle shock casualty as a result of the soul-shaking events of Good Friday. His spirit would not snap back into its old faith, after the Resurrection. It was not because he was a weakling, that he succumbed to hardening of his heart against the ongoing revelation of God in Jesus Christ.

Essentially, he was a man of high courage. At one point when Jesus' life was in great danger, it was Thomas' courage which inspired the others to continue with Christ. Then, Thomas had been valorous in the face of death.

But when the eleven disciples panicked in Gethsemane's darkness, Thomas ran much farther away from the gathering gloom of Calvary than his fellows. And when holy recollection recalled the others to the Upper Room, Thomas was not with them.

They knew the reason for his absence. There was no doubt of it. Thomas had quit! He was finished—with taking things on faith!

(Read: John: 20:26-29)

Diagnosis

For a week or so, Thomas must have been a very lonely man. The comradeship of the Master and his disciples would be remembered sadly, no matter how hard he tried to forget. This would be the most difficult part of the Doubter's defection.

Thomas had lost a great faith. Only a man with a capacity for deep trust could have come to such devastating doubt. And the best treatment for spiritual battle shock is a counter-shock.

It was not clever argument which drew Thomas back to the Upper Room. Sentimental appeals to past experiences could not do it. It was the lively joy of salvation in the witness of his brethren which made the next Sunday's appointment in the Upper Room, irresistible.

And it was the second shock of the Lord Alive which brought Thomas to a new and greater faith.

Recovery

Each Sunday, we sing together in corporate worship after we have heard the preaching of the Word:

*"Create in me a clean heart, O God:
and renew a right spirit within me.*

*Cast me not away from Thy presence:
and take not Thy Holy Spirit from me.*

Restore unto me the joy of Thy salvation . . ."

That joy must penetrate the souls of many whose faith has lapsed, now separated from the fellowship of believers because of disappointments, misunderstanding of self, God and purpose, weariness with human frailty or impatience with God's eternalness.

Only positive and genuine joy of the forgiven and redeemed can heal the bruises and scars of these souls. And that witness ought to be artless and unpremeditated. The practiced speech and the learned witness of the canvasser only serves to irritate some of these sores. What will bring Thomas out of shock is a joyous witness to the Living Lord present in the congregation of believers.

The Sound of Triumph

Dr. James Black in the *James Sprunt Lectures* says:

"Now the first thing the Pagan critics noticed in the disciples was that they possessed something positive and electrifying which they themselves lacked—a sheer joy that played over them like magic. And further, the first thing any unbiased observer today notices in Jesus Himself is His contagious serenity, a trustful and happy peace that no misfortune seemed able to disturb. Why is this so noticeably absent from our services? I believe our best embassy for religion is this note of joy."

Have I allowed God to tell His tidings with great joy in my personal witness to the Jesus Christ our Saviour?

These "retreat meditations can be used as a personal preparation for evangelistic work which the Christian may be called to do by his church. They are also adaptable for group study. They deal with the divine imperatives which urge every Christian to be an evangelist. These studies provide for addresses, private reading, meditation and discussion. The retreat text is the Gospel according to St. John.

For a thrilling reappraisal of a steadfast spiritual resource, try reading the Gospel according to St. John as a manual for Christian evangelism.

While each Gospel has its own evangelistic emphasis, the Fourth Gospel specializes in intimate "close-ups" of the Master Evangelist as he confronts typical prospects with His soul-saving claims.

Traditionally, the Gospel according

to St. John is classed as a devotional book, valued for its symbolism and mystical insights. But an equally vital theme of the book has recently supplied scholars a base for a fresh and exciting contemplation of the matchless faith and power of the early Church. It is a deliberate intention, made plain in the concluding words of the Gospel:

"... these are written, that you may believe that Jesus is the Christ, the Son of God, and that believing, you might have life in His Name."

One of the intended functions of this Gospel, then, was that it serve as a guide-book for a world-wide Christian crusade.

A Christian can make no better preparation for his own part in the ongoing program of evangelism in Christ's Church than to prayerfully contemplate the Lord's own leading of representative types of people homeward and Godward. And this work of the Saviour is most personal and most pointed in the Fourth Gospel.

The Introit of the book is a majestic statement of faith in the Creative-Redemptive Word of God. Then that

Word is preached by the peerless John, Baptist in a clear, strong call to repentance and faith. His message is vital, effective, whole-cloth evangelism. It is the herald's cry: "Behold the Lamb of God, which taketh away the son of the World." John presents the Saviour to those whom he has made conscious of the reality and the awfulness of sin. The Saviour's own word to the lost is: "Come and See."

It is a Personal message. And having come, and then having seen, His chosen disciples, instinctively, it seems, also become evangelists. Each brings the brother or friend closest to him. And as the Teacher of evangelists continues to perfect them for the art of soul-winning—up to the cross—on it—and beyond; we glimpse in St. John's telling of the process how our Lord confronts different people with His offer of salvation. As we contemplate interview and casual confrontation, we begin to catch His profound respect for human diversity. In his divine courtesy He recognizes the special needs of each individual soul. And the paradox of a Saviour who is personal and universal in His love becomes real to us.

THE EVANGELICAL idea of the retreat is not to run away from the world, rather it is a preparation for a higher witness for Christ *in* the world. If in times of spiritual stress and weariness, we seek retreat "to get away from it all," we only succeed in further unbalance.

In retreat, we go *in* to the secret place of the Most High, the better to go *out* to the whitened fields of world evangelism. An equalized pull on both oars, steers the boat in a straight course. It's spiritual equilibrium we seek in retreat! And the rhythm of a balanced Christian life which results from a service rooted in prayer, is the highest praise we can offer to our Redeemer.



YOUNG ADULT—6

True or False?

by Charles P. Cressman

() The biblical quotation, "they shall be one flesh," refers primarily to the sexual union in marriage.

() Six weeks is usually a long enough time for two people to get acquainted before they marry.

() Sex relations in marriage are justified only if they are for the purpose of begetting children.

() Recently the United Lutheran Church issued a statement on marriage which condemned the validity of "planned parenthood" except for medical reasons.

() Money problems are not very important in modern marriage because of the high level of average income.

() In a marriage of a Protestant to a Catholic, the priest insists on a signed agreement that neither partner will try to convert the other, but that the children be raised as Catholics.

() "Mixed marriage" refers only to marriage of Protestants and Roman Catholics.

() Tensions and conflicts should not be expected in a Christian marriage.

Note: Answers to these true-false statements are given below. Would you agree with them?

'One Flesh'

Of course, getting married is one of the most interesting and absorbing things for us to talk about. The point is, however, are we thinking about marriage as Christians? Where does the Lutheran church stand on marriage?

There is a young couple I know whose marriage almost went "on the rocks." But before it was too late, they asked the pastor for help and

WHEN LUTHERANS MARRY

*Frank discussion is
better than "hush hush"*

gave some consideration to the Christian teaching on marriage.

"We wish we had known this before," they said. "Why didn't someone explain this to us?"

Just what ought we to know beforehand? When Lutherans marry it is important that they see marriage in the light of God's word.

Do you remember how the marriage service begins? The words, ". . . marriage is a holy estate, ordained of God, and to be held in honor by all" give us a setting, a frame work, a structure within which we can consider Christian marriage.

A new statement on marriage and divorce was needed, and so the Board of Social Missions of the United Lutheran Church issued a carefully worded study which was laid before the ULCA convention for endorsement. In it we read—

"Marriage is that order of creation given by God in love which binds one man and one woman irrevocably in a life-long union of the most intimate fellowship of body and life. Always man and wife must depend on God's mercy and love for power to fulfill their marriage vows. This *one-flesh* relation, when properly based on fidelity and love, serves as a witness to God's grace and leads man and wife into priestly service one of the other."

God's word sets a high ideal for marriage. It is a bond "until death us do part." It carries the admonition, "What God hath joined together let

not man put asunder." Anything short of this ideal means falling short of the purpose of God, that is, it is sin.

You will notice that the often-quoted words of Jesus on marriage read differently in the Revised Standard Version.

"For this reason a man shall leave his father and mother and shall be joined to his wife, and the two shall become one." (Mt. 19:5-6, Mk. 10:7-8, and repeated in Eph. 5:31) The word "flesh" has been omitted. This in itself is a step that clarifies the meaning of this passage. Many have read "one flesh" to mean only the sexual relationship. This puts too great a stress on sex as the essence of marriage, and limits the meaning of the "oneness" which is to be achieved in marriage. While sexual intercourse belongs to this "oneness," the basic sense of the above is that "the two become one" in all the aspects of their personalities. The total being, the entire person is involved. How important, then, is the idea of being "helpmates" or companions in marriage.

This makes Christian marriage a dynamic, continuous striving to achieve the ideal God has set for us. As Lutherans we must look to God's love and grace as essential for us, the only basis on which we can work toward this goal.

What Would You Advise?

Here is a young couple, ready to quit after three years of marriage. Their's was a whirlwind, exciting courtship. It was love at first sight, and after six weeks of intensive courting, they were married. They were sure they loved each other and thought that nothing else mattered.

Charles P. Cressman, pastor of St. John's Lutheran Church, Baltimore, Maryland, has devoted special study to the problems of marriage and family life.

In the first year of their marriage the husband lost his job. Before the year was over, the wife had to quit working because of pregnancy. Doctor bills, hospital expenses, living with in-laws, arguing about trifles, lack of social fellowship, absence from work, inability to talk things over without becoming very emotional, led them to seek a way out. Divorce seemed the only possibility.

What would you advise? Is there any hope for this couple? Could they ever hope to achieve the ideal for marriage?

When Lutherans marry, they must recognize the need for adjustment. No two can be exactly alike. That's one of the advantages of a long courtship: two learn to adjust to each other.

Furthermore, tensions and conflicts do arise in every marriage and it is realistic to expect this to happen. Why not accept them and strive to resolve conflicts? If the two find themselves too emotionally involved, it helps to talk things over calmly with a counselor. This provides an emotional out-

let, a release of tension which in turn gives one a new perspective and allows valuable insights toward adjustment.

Right or Wrong Sex Attitudes

Mr. and Mrs. X, married five years and parents of two children, seemed happily married, the "ideal couple." However, in consultation, Mrs. X admitted that after the first child, she and her husband were having difficulty in their sexual relationships. She wanted to be a "good wife" but intercourse became increasingly distasteful to her. In the last two years, she added to her guilt feelings the use of her doctor's prescription for the control of conception. This tension has led to arguments and quarrels in social, financial, and other matters.

What Should She Do?

When Lutherans marry it is important that they have a constructive, clean, Christian attitude toward sex. Again, let us refer to "A Study on Marriage and Family Life."

"God has established the sexual relation

LENOIR RHYNE COLLEGE

Stressing

A CHRISTIAN MOTIVATION

in the Academic and extra-curricular

Activities of the Student

VOIGT R. CROMER, President

HICKORY, NORTH CAROLINA

Marion College

The only two-year college in the ULCA and the only Lutheran college in America strictly for women. Cooperative courses.

Liberal arts; music; business education; home economics; merchandising; pre-nursing; individual guidance; Christian character development; moderate rates; sports.

For information write:

JOHN H. FRAY, D.D., *President*

Box L, Marion, Virginia

for the purpose of bringing man and wife into full unity so that they bless and serve each other. This oneness (henosis) is the essential characteristic of Christian marriage, and depends on fidelity between the marriage partners. . . . Promiscuous sex relations before marriage militate against true henosis and adultery violates it. Continence before marriage, and fidelity within marriage, are incumbent on all."

God has given us the sex drive as one of the means by which two people can express their love in marriage. To achieve good adjustment does take time, understanding, and patience. Tension, fear, guilt feelings, aversion, and disgust make good sexual adjustment impossible.

Planning for parenthood is another aspect of good sexual adjustment. While the refusal to beget children based on purely selfish reasons is to be regarded as sinful, reproduction or procreation is not the only purpose of sexual intercourse. The sexual relationship is a means of expressing love within marriage in a most personal and intimate way. It is a privilege and responsibility to plan for parenthood in such a way as Christian faith and wisdom direct. Certainly, the advice of competent medical authorities should be sought. Often this will eliminate tensions and fears.

This position is carefully stated in the "Study on Marriage" quoted above.

"Since God gives to parents the power to join him in creation, it is the right of parents to plan their families, making use of the best medical knowledge available. In order to provide the mother with opportunity for recovery both physically and emotionally from the strain of pregnancy and childbirth, children may well be spaced.

"God has commanded us to rear our children in the fear of the Lord, and to

provide for them physically. This implies some limit on the number of children in a family. Thus, our view of marriage as based on a continuing "one-flesh" relation suggests conception control. We see no valid distinction between so-called "artificial methods of birth control" and other means of avoiding conception provided each method is medically approved. . . .

"The knowledge of birth control methods may be wrongly used by those who, outside of marriage, yield themselves to promiscuity and lust. Birth control may also be misused within marriage by those who for selfish reasons seek to avoid the responsibilities of parenthood. Such misuse is to be condemned, but the possibilities of misuse do not necessarily imply that birth control is in itself improper. By freeing the wife and mother from the fear of too frequent pregnancy and by limiting the number of children in accordance with the ability of the family to rear and nurture their children properly, birth control may contribute positively to the well-being of the family."

Finances relate to many areas of married life. It determines where a couple will live and controls their social life. It relates to the planning for children, and it reflects the family patterns accustomed to when single. Even when a couple agrees on how they will handle their money problems, tensions and difficulties will crop up.

Don't Risk Mixed Marriage!

Even greater than money problems is the hazard of a mixed marriage. That means a marriage across wide cultural, educational, economic, or religious differences. Sometimes a long courtship can overcome some of these differences and lay the basis for lifelong companionship. Often it cannot.

We need to take a realistic view of these hazards, particularly the hazard of a religiously mixed marriage, such

as between a Lutheran and a Roman Catholic, or with a non-Christian. In the case of Protestant-Catholic marriage, a heavy burden is laid on both.

(1) The Protestant partner must sign an ante-nuptial pledge whereby he promises to raise up the children as Catholic, even if the Catholic partner should die. He must accept Roman Catholic decrees regarding sexual relationship and planned parenthood. He must agree never to try to persuade the Catholic partner to adopt the Lutheran faith, though the other partner reserves every right to convert the non-Catholic partner.

(2) Suppose the Catholic marries outside the Catholic Church. Then he is denied the right to commune and is regarded as living in sin and not truly married because the Roman Church regards marriage a sacrament which only it can administer.

Faith Is Essential

Enough of these hazards. Marriage is a wonderful adventure upon which God casts his blessings. Christians

know that faith in God is essential, and that without faith and apart from the grace of God, they cannot aspire after the high ideal of God in marriage. The fine words in the marriage service are spoken to those who believe in God and seek his help in achieving "an estate so holy and acceptable to Him."

Scripture, Hymns, and Prayer

In using your Bible, look up these passages and meditate on them: Genesis 1:26; 2:18, 21-24. Matthew 19:4-6; Mark 10:6-9. Romans 7:2; I Cor. 6:16; 7:39; Eph. 5:21-33.

Hymns in the Common Service Book: 414 and 415. A fine prayer may be found on page 375 in the *Christian Youth Hymnal*, "For Our Homes."

See also pamphlet "Christian Guidance on Marriage and Family Life," 10c for a single copy, \$2.25 for 25 copies. Order from the Board of Social Missions, 231 Madison Avenue, New York 16, N. Y.

(NOTE: All the true-false statements given above are false.)

◆ ◆ ◆
● No doubt marriages are made in heaven, but it seems probable that we earthlings are responsible for the maintenance work.—Oren Arnold, *Presbyterian Life*

'PROOF OF THE PUDDING'

Wittenberg is proved by the leadership records of her alumni. At Wittenberg they got the broad liberal education so essential to success. To follow in their steps write for complete information to

WITTENBERG COLLEGE
SPRINGFIELD, OHIO

WAGNER

A Lutheran college in the City of New York, offering a strong Christ-centered education at both graduate and undergraduate levels.

Grymes Hill
Staten Island 1, N. Y.

**school's
over**



PARTY



*for those with
nostalgia:*

*the three R's
can be fun*

by JUNE LENTZ

student at Wittenberg College

School is out for another year. A new group of proud grads are on their way. And you are beginning to become bored at the thought of the long summer stretching ahead. What could be a better way of recalling those special prom memories, those sports events, and yes—even classes, than to hold a school-day party with a graduation climax? It's lot of fun.

Send invitations made from black paper shaped like miniature slates. They may contain something like:

First League extends to (*Name of Leaguer*) the rare privilege of enrolling for the degree of H. N.—Higher Nonsense!

Registration Date: (Date and time of party)

Where: (Address of church or parish hall)

Curriculum: Classical Studies, Fun and Games, Honoraries

P.S. Come to college in campus clothes!

Decorate the room with memoirs of high school days. Streamers may be hung on the walls with pictures, snapshots, pennants, etc. fastened to them. The color scheme may be carried out with the colors of the alma mater if desired.

For the first half of the "school-day," arrange the chairs in rows, much like a classroom. Someone on the committee should act as teacher and direct the lessons. Here the fun begins! Any number of lessons may be used, depending on the time.

A good opener is the first R—**Reading**. Late comers may join this class while it is being held. The purpose is to pronounce certain words obsolete such as *is*, *and*, *but*, and *the*. Each pupil reads a page or half a page aloud from some book (old copies of LUTHER LIFE make excellent textbooks for this game). If he meets with one of the forbidden words, he must omit it and make a buzzing noise instead. If he makes a mistake, the reading goes to someone else. Students may be given points or may just be rewarded with the fun of participating in this exciting reading lesson.

Riting lessons follow. One of these is competition in writing the alphabet backwards. The winner may be given 10 points.

Another lesson may be prepared by having each student draw five squares across and four down his paper. Each of the five columns across the top is given a heading such as magazines, sports, colleges, countries, flowers, actors and actresses, and animals. The player starts in the upper left-hand corner in the first square. Here he writes the name of an object under that particular heading. In the square beside this he writes another word falling into the second category and beginning with the letter which ended the first word. Each square is completed in this manner with every new word beginning with the last letter of the preceding word. There is no time limit and the first student to finish is given 25 points as his grade. No word may be used more than once. A correct lesson might look like this:

The third R—**Rithmetic**—may be taught in the form of a spelling bee. The class is divided into two groups

which form lines on opposite sides of the room. The game starts when the teacher calls out a number such as 3. The person at the head of one line replies 6. Then it goes to the other line which answers 9, and so it goes through the line until 100 (99) in multiples of 3 is reached. This may be done for many numbers. If a person fails to answer correctly, he must take his seat in the classroom. You may want to use dunce hats. The winner of the remaining few are given points in the grade book.

After several of these games it is time for recess. The class divides into two groups to compete in the *Standing Broad Grin*. Each team selects a team member with the widest smile. After each contestant has grinned as widely as possible, the teacher, using a tape measure, measures the width of the grin. The widest grin wins. Each member of the winning team receives five points in the grade book.

The *Shot Dash* is played by supplying each team with a large inflated balloon. In relay fashion, each member of the team blows the balloon from the starting line toward and over a goal line 20 feet away. The balloon is then picked up and returned to the

starting line where the next team member repeats the procedure. The team who finishes first wins five points per member.

Cord Racing may be preferred. Here each of the two groups form a circle. Each is given a ball of twine. At the sound of the teacher's whistle, the ball is passed around the circle. The first person holds the end of the cord while the others unwind it. When it comes back to the starting point or reaches the end, it must start back and be wound up as it goes. The team that can get it back and wound up first wins. Each member receives five points.

Upon the return from recess, an art appreciation class may be held. Place two large poster boards at the front of the class. The group is redivided into two teams and each is told to draw a picture of a giraffe. Each student is to do a specific part of the beast. However, no one knows just what he is to draw until he reaches the poster where he takes a slip of paper from a box giving him instructions. The box contains a full set of slips (legs, neck, body, tail, eyes, etc.) for each team. No student may leave the starting line until the one who precedes him has done his part of the picture and has returned to the

During geography class, the teacher asked—"Willie, can you name the principal river in Egypt?"

"It's the Nile," he replied.

"That's right. Now can you name some of its smaller tributaries?"

Willie hesitated, and then answered with a smile—"The juveniles."

—Teens

class with his crayon. The finest picture in the opinion of the teacher wins, and points are awarded to each member of the winning team.

Spelling class is next. Write on the blackboard the letters of a scrambled word. The first person to call out the correct word wins one point. This point may be kept in a grade-book or on a large chart at the front of the room. This procedure is repeated with other scrambled words. Example: S-A-E-B-N—beans).

It may not be possible for all these games to be played within the time allowed, so select the ones you think best.

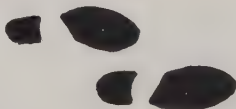
An appropriate close for the school year is the traditional graduation banquet. The students may be served Cracker Jacks, soda pop, and sand-

wiches in buffet style, or an entire dinner may be prepared. At any rate, roll the napkins like diplomas and tie them with the school colors. The center of the table may contain some school supplies arranged in an artistic fashion.

Refreshments may be followed with a speech by the teacher who announces the students with the highest grades (number of points). They are awarded loving cups or large cardboard S.G. (Smart Guys/Gals) Keys, the insignia of the honorary fraternity. The party may conclude with the singing of the high school alma mater.

This promises to be an evening of fun—especially if some of your Leaguers are beginning to wish back those “golden, carefree high school days”!

your first step



toward a college education

Write for free information:

Carthage College, Carthage, Ill.
Gettysburg College, Gettysburg, Pa.
Hartwick College, Oneonta, New York
Lenoir Rhyne College, Hickory, N. C.
Marion College, Marion, Virginia
Midland College, Fremont, Nebraska
Muhlenberg College, Allentown, Pa.

Newberry College, Newberry, S. C.
Roanoke College, Salem, Virginia
Susquehanna University, Selinsgrove, Pa.
Thiel College, Greenville, Pa.
Wagner College, Staten Island, N. Y.
Waterloo College, Waterloo, Ont., Can.
Wittenberg College, Springfield, Ohio

THE BOARD OF HIGHER EDUCATION
The United Lutheran Church in America
2633 Sixteenth Street, Northwest, Washington 9, D. C.



by Eugene Hoeffman

Heaven Knows, Mr. Allison (20th-Fox)

Rough and ready U.S. Marine Robert Mitchum and gentle Sister Angela (Deborah Kerr), chance companions upon a lonely Pacific island during World War II, endure hardship and danger (from enemy bombing and occupation) but survive by taking refuge in a convenient cave.

Humorous bits of business help lighten the suspense. Some tender and sensitive moments, too, but in the end she is still a nun and he is still fighting the war. Beautifully filmed in CinemaScope and DeLuxe Color on the British West Indies' island of Tobago.

Tammy (Universal-International)

Debbie Reynolds, barefoot girl of the bayous (Louisiana), is living the simple life with grandfather Walter Brennan when handsome Leslie Nielsen crash-lands his private plane in the swamp nearby. Nursing him back to health brings the color to her cheeks as well as his, but it looks as though nothing will come of it when he has to return to his family's plantation.

Knowing Debbie, you can bet that she'll soon turn up there herself, cute as a bug's ear and making friends and influencing people like mad, especially Les.

Title tune, a tender ballad, sung first by the Ames Brothers and later by Debbie, is a sure winner. A switch part for Debbie from previous more sophisticated roles, but she brings it off okay. CinemaScope and Technicolor.



**Debbie
and
Leslie**

SCENES FROM TAMMY



BOOK REVIEWS



FUN-FRUSTRATION-FRIENDS-FACTS

FUN AND FESTIVAL FROM UNITED STATES AND CANADA. By Larry Eisenberg. New York: Friendship Press. 48 Pages. 50c.

Here is another in the Fun and Festival Series. In this little book, Mr. Eisenberg takes a look at the Festival Calendar for both United States and Canada. He also has something to say about how festive occasions can be organized, gives three feature programs, and then goes on to give games and activities, a number of folk songs from both countries, two folks tales, and, of course, recipes for the food which is a *must* at all festive times.

There are several things which commend this little booklet for anyone's use. First, although there are many festivals which both nations celebrate in common or as a nation, there are many local customs which add color to our national life. These are the ones about which Mr. Eisenberg talks. Sec-

ondly, his short chapter on planning gives a good guide to those who are inexperienced in this field. Because of the brevity of the book, choice of activities is limited. However, the last chapter, "Resources to Explore," gives extra sources for those who need more material.

In all, it is a fine addition to our Fun and Festival Series.

SISTER VELMA POMRENKE

—Teaneck, N. J.

CAUGHT BETWEEN. New York: Friendship Press. 50c.

"Caught Between" deals with the dilemma of an Indian who becomes educated off the reservation. He finds himself in a "no-man's land," belonging to neither of his two worlds. Through this interesting and dramatic play one can understand the situation clearly and sympathetically. The young Indian's frustration and rebellion come

to an end when he is persuaded to return to his people and devote himself to showing them a better way of life.

—MRS. FLORENCE WESP
Wilmington, Delaware

THE GOLDEN WINDOW, by Ernie Rydberg. New York: Longmans, Green and Co. 143 Pages \$2.50.

Have you ever thought about going away to college? Is this a dream that will soon become a reality? If you would like a prevue of what your freshman year could be like—read *The Golden Window*.

Debbie Day begins her story as she makes her first journey to State. You will share her tinge of homesickness and her joys in arriving on the beautiful campus. You will meet her roommates, Flo, the pretty, quiet and sensitive girl, and Chatter, the "big deal" in high school and Debbie's high school rival.

The problems of making new friends and the adjustment of living away from home are met successfully because of one important decision Debbie makes early in her journey—to be more considerate, more thoughtful, and less critical of others. That was her secret for a successful freshman year and it can be yours.

—IRMA M. FINCKE
Pittsburgh, Pa.

WAVES OF RICHES. By Alan Honour. New York: Whitlsey House. 160 Pages. \$2.75.

Perhaps it seems impossible to you, but here we have a book of facts writ-

ten in such an interesting manner that one can hardly lay the book down until he has completed it.

You will thrill with the adventure of the discovery of the Dead Sea Scrolls by an Arab boy, Mohammad Dib, as he is searching for a lost goat. You will hope with Dib as his tribe tries to sell the scrolls.

Only after repeated failures do the scrolls come into the hands of the proper authorities who recognize their value. Since that time, there has been constant study by committees of scholars to find the meaning of these scrolls.

Written in easy-to-understand language, this book will have value for every teen ager who is the least bit interested in the background of our Bible and the persons writing it.

—RUTH COLEMAN
Selinsgrove, Pa.

MUHLENBERG

- an accredited liberal arts Lutheran college for men
- co-education to be introduced in September, 1957
- special courses for women to be added to curriculum
- applications from women now being accepted.

Write: Mr. Harry A. Benfer
Director of Admissions

Muhlenberg College

ALLENTOWN, P. A.

Quiet Time

by DOR ROA

As we open our Bible to these sections each day, we share the same Scripture with thousands of other teenagers. Let's pray for each other that Jesus will step out of our open Bibles into believing hearts.

John, the favorite Bible book of 3 out of 4 youth, continues to be our inspiration this month. We'll move on into the history of the early church. *The Acts*. Recorded by Dr. Luke, it's loaded with action. *John* stresses what to believe; *Acts* adds how we behave when we believe.

1 John 13:21-28

How have I troubled Jesus by betraying Him? By neglect? By silence? By resistance? Does 27 make you shudder? We promised at Confirmation to "renounce the devil and all his works and all his ways." What do you learn here about Satan? To glorify God, magnify Christ, 31. Find in 34-35 loves' source, motive, direction, results. Final four words of 36 carry comfort.

2 John 14:1-14

The quotes around the paragraphs in chapters 14-16 suggest a vital change in style from narration to conversation, Jesus' farewell message on

the night before His death. Christians for centuries have found choice comfort here. Which verses mean most to you? When memorized, 14:6 becomes a valued witness tool. Compare Acts 4:12.

3 John 14:15-31

Review verses 13-14. Exaggeration? Why "in my name?" Love leads, not law, 15, 21, 23. Jot down what you learn about the Holy Spirit. What a privilege to have a full-time personal Counselor! Where is He, 17? What is His work, 26? Our mysterious, glorious intimacy with God will one great day be clear, 20. Meanwhile, the assurance of 27 keeps us from quivering.

John 15:1-11

What's the purpose of pruning? (2b, Prov. 3:11-12, Heb. 12:6-11, Lam. 3:27) The same Word that assures cleansing (3, 1 John 1:9) also affords abiding, 7. If you were to give talk on bearing spiritual fruit, what ideas would this paragraph prompt?

John 15:12-27

The context of the Upper Room just hours before the Crucifixion adds weight to 12b-13. Obedience flows from friendship, not fear. Rich privilege to be chosen a class officer or appointed to a league task. It's evidence of being wanted and needed. Compare and contrast 16. Tie 26 to 27 and thrill to the glorious parallel of His work and ours—witnessing!

John 16:1-15

Link 15:27 and 16:1. Living on the offensive (witnessing) is still the best defensive to keep from falling). How can it be possible that Christ's departing is to our advantage, 7? Sense growing importance of the Holy Spirit in your life? Righteousness means being all right in God's sight.

John 16:16-37

Intense interest by the disciples is evidenced by their quick quizzing. Good to ask questions when puzzled. Problems and pains are well worth their cost. That's why we can sing, "In the Cross of Christ I glory . . ." Tragedy becomes triumph. Sense the source of joy in 22 and 24?

John 17

The transition from speaking to His friends and then to His Father is so simple and smooth, 1. This teaches how natural prayer is. Concern for

friends prompts prayer, without waiting for a regular prayer period. This chapter is really "The Lord's Prayer." Why? To glorify means to elevate, magnify, and reflect radiance. Count mentions of "Father." No other Teacher dared use such intimate address for God.

John 18:1-18

This third great festival of the church year, Pentecost, focuses on the Holy Spirit. Recall from 16:13-14 how He wants to make Christ vivid and personal. Ask Him to make this dark Gethsemane glow with fresh insight. What was so striking about Jesus, 6? Jot down the sequence of events, "first . . . to Annas," etc.

John 18:19-40

Valuable to be able to be so assured, 20, as to invite the test of 21. Observe transition in 24. Peter in 25 is typical of some teen-agers, just standing around. Not actively crusading for Christ is denying Him. Do you feel uncomfortable when linked with the Lord or His people, 26? Can you state your purpose as precisely as Jesus did in 37?

John 19:1-22

"Were you there when they crucified my Lord?" List the tortures that Christ suffered *for us*. Contrast the Jews' reason for His death, 7, with Jesus' reason for His birth, 18:37. Friendships frequently dictate our loyalties, 12. Is the gang or God first with me? Which first for Pilate? The three basic languages of 20 suggest the wide interest in this crucifixion.

John 19:23-42

Amazing how God's promises are fulfilled even by Roman soldiers who

don't honor Him. God can't lie! His promises will work out, tho at times in strange ways. Underline the quote in 30. *It* means salvation! *It is* finished. You need only *believe*.

13 John 20:1-18

Sense the contrast between the last chapter and this one? From black to white is Good Friday to Easter. Mary looked for Jesus early in the morning—a good pattern for us too. Spiritual insights are regularly preceded by stooping, 5. Wonder what they talked about at home, 10? Is Christ in your conversations at home?

14 John 20:19-31

How do His hands and side relate to His offer of peace? Source of joy in 20. While in science, seeing is believing; in religion, believing is seeing, 29, 31 needs memorizing. Why did John write? Is his purpose successful with you?

15 John 21

Count the evidences of Christ's resurrection. Does the "believe" and "obey" of 3-6 work? "So" in 6 says so. Even powerful Peter needed the regular reminder to "Follow me." 25 offers good reason why many questions aren't covered fully.

16 Acts 1

Happy coincidence that we move into this book of action on Trinity Sunday. The Gospels pictured the Son sent by the Father. Equally important is the Third Person of the Trinity, the Holy Spirit. So prominent is He in *Acts* that *Acts of the Apostles* is less appropriate a name than *Acts of the Holy Spirit*." Dr. Luke is a skilled writer and keen observer. Watch how he follows the outline of our memory verse, 1:8.

17 Acts 2:1-21

Imagine yourself present at Pentecost. What do you see? Hear? The Lord planned wide participation for this celebration of the church's first birthday. How valuable is your Quiet Time in preparing you to fulfill Act 1:8.

18 Acts 2:22-47

Did you underline "whoever" in 21? Could this include the roughest kids in town? Really? Do *you* include them? 1:8 predicts "you shall be my witnesses." Peter faithfully obeyed, pointing to *Jesus*.

19 Acts 3

Christ promised power in Acts 1:8. Review the amazing promise in Mt. 28:18-20 too. In Jn. 14:12 He predicted greater works done by his disciples than by Himself. Just imagine! You and I can be used of God to that extent. "If you be willing and obedient . . ." (Is. 1:19) What do you have to give today to your pals? See 6.

20 Acts 4:1-22

It was not easy then, or is it now, to be a Christian. To be confronted by the high-powered religious-political party called the Sadducees meant persecution. Did the preaching of Peter and John "pay off?" See 4. Acts 1:8 is so urgent! See 20.

21 Acts 4:23-27

What does the first paragraph teach you about prayer? List things. What specifically did the Christians witness about, 33? Find marks of a happy congregation in 32ff. Remarkable sample of how Christians can harmonize in close quarters.

22 Acts 5:1-21a

Becoming a Christian through for-

giveness is not enough. Sin must be dealt with daily, left with the Lord. Not so with these two. Label their sin. Its source? Its wages? (Ro. 6:23). You can't afford to miss 1 Peter 5:8 Eph. 6:12, 1 Timothy 3:6, 2 Cor. 13:4, Mt. 13:19, Mt. 4:1-3.

23 Acts 5:21b-42

Popularity cost the disciples prison. Yet Christ not only rescued them but used them. Do you dare the answer of 29 to tensions between your gang and God? 30-32 summarizes strikingly the boldness God can give to tell History. Good guidance in 38b-39, if memorized. From 42 reflect on the when, where, and what of their activity.

24 Acts 6

Disciple means learner or follower. *Apostle* means "one sent out." Are you a disciple? An apostle? The Hellenists were converts of Greek background, the Hebrews of Jewish background. Room for both, for *all*, in the Church. Jot down what you learn about Stephen who became the first martyr. In what ways can you serve in your home, church, and school? Would it cost you your life? Mostly, just minutes!

25 Acts 7:1-29

God's Word is always *powerful*. So are some sermons, like Stephen's. He works it out along two parallel lines: (1) The revelation of God has always been progressive and has never been confined to the Temple; and (2) The messengers of God had always been rejected at first, but had been received later as God's appointed deliverers.

26 Acts 7:30-60

Stephen wisely builds his case on

historical information. He shows how God revealed Himself first through a family, then a nation, and then a ceremony. None of these were adequate. Each was discounted, rejected. Finally God had to send His own Son, 52. He met the same fate!

27 Acts 8:1-25

1: 8 gives the key to *Acts*. Here begins the second section—the *witness in Judea and Samaria*. The two sections are linked by the stoning of Stephen and our first glimpse of the soon-to-be major character, Saul. While the first ends with death, the second bursts with life.

28 Acts 8:26-40

Splendid example of personal evangelism here: alertness to individual need, nationality no barrier, Spirit-guided, Bible-based, Christ-centered, action, and results in rejoicing. How can you be a Philip today?

29 Acts 9:1-22

Acts is history. It's History of the dramatic capture of a remarkable young man for the Kingdom. It's so significant that chapters 22 and 26 repeat it. Consider it carefully. Where was Paul going? Why? Who changed his mind? Not all need a dramatic conversion like Paul's, but each of us does need to meet Jesus personally and vividly. Have you?

30 Acts 9:23-43

Saul seemed sunk on both sides. The Jews, 23, and the disciples, 26, both troubled him. "But Barnabas . . . !" Great to be a friend to the friendless. Spend special time today with someone on the fringe of your friendship. Find qualities of a growing Church in 31? Could the "him" of 35 be said of you?

PRESENTATION AIDS

Need ideas for ways of using material in this issue? Think through some of these suggestions.

Certain Death

As an introduction to this playlet, a narrator should present some background material on life in David's time—enemies of Israel, the first king, and the responsibility of a shepherd. Practice this playlet so that the right emotional emphasis is given to the lines.

Discuss some of David's lines—"A day like today is for living in the glory of God; it is not a day to kill and to die." "Nothing is more important [than caring for my sheep]. This is my job." "I do not want to break the Word of God." "I'll give up my life for my nation." "And God is a god of the living, not of the dead." "God be with you."

Life with Purpose

This topic can be presented through the senses. Have large diagrams of ears, mouth, etc. Talk about witnessing under each. Perhaps one of your leaguers would dramatize some experiences the deaconess in medical social work would go through.

Look in June issues of LUTHER LIFE or spring *High Ideals* for other articles on the diaconate. Don't forget to get pamphlets and slides or filmstrips to show to the league. Or visit one of the two schools (Baltimore and Philadelphia) if you live nearby.

Jesus Shows How

Here is plenty of material for four topics. And just as many ways of using it. It's retreat-type material if you are planning a retreat soon. But you could use it as a Bible study at regular meetings, or plan special Bible study meetings.

The first two stories are very easily adapted for dramatization. Dramatize and discuss.

Before sitting down to discuss any of these sections, have a period of silent meditation in which the leaguer can read the story silently in his Bible. Then discuss the section, with material from this LUTHER LIFE as a basis.

You will want to consider—Who are these people today? Where do I fit into these categories? Where can I witness?

Additional background books are *The Message of the Fourth Gospel* by Eric L. Titus and *Meditations on the Gospel of St. John* by Edward N. West.

When Lutherans Marry

Begin with the true-false test. Answer as a group, or have the statements typed for each individual. After the test, jump into the topic. Have a different person present each section dealing with one of the true-false statements. Don't read; speak in your own words.

Ask a young married couple to tell leaguers about Christianity in their home. If you get the right couple, this can be a very inspirational experience.

Worship Suggestions

Last month we printed an article to help you prepare more devotional services for your league meetings. Now you're on your own.

Develop themes for your worship to center around the main thought of your topic presentation. For instance, courage would be a good theme for the playlet about David. Dedication or social action could be worked up for the deaconess article. Evangelism, God as a Spirit, or belief are possibilities for *Jesus Shows How*. Marriage and faith would work well with the young adult topic.

Use the indexes in the *Christian Youth Hymnal* to find material. Find stories and poems to fit the theme.

Change your worship center. Worship is not stagnant—it is creative. Help to make it so. How about some flowers fresh from your garden? Or now with warmer days coming on, plan to worship outdoors.

Learn the hymn on page 19. Be ready to join your voices in song with the other Luther Leaguers at the national convention in August.

Start a library of devotional materials. Perhaps you'll want to begin with these books which can be ordered from the United Lutheran Publication House: *A Book of Prayers for Young People*, Richard K. Morton; *A Light Unto My Path*, Wallace Fridy; *Devotions for Adult Groups*, Wallace Fridy; *Doorways to Devotion*, Gladys C. Murrell; *For Today*, D. T. Niles; *Friends of God*, Costen J. Harrell;

God Was There, Roy H. Stetler; and *God's Purpose*.

Problem Corner

More food for good digestion. Have you thought about using the *Problem Corner* for topic material? Look at the two problems in this issue. Wouldn't they make terrific topics!

Surely someone in your league—if not everyone—has been bothered by one of these problems. Now's the time to get it out in the open and discuss it. Sociodramas (big word for "acting out situations") would be terrific for presentation. Why not try it?

And while you're thinking about it, how about sending your letter to the editor. Share your problem.

Parties

Have you started a file of LUTHER LIFE party suggestions? If not, the time is now!

Clip the parties each month and paste them in a scrapbook. If you don't want to cut up the copy of LUTHER LIFE you get, order an extra one for your league so the league can cut out information for files and scrapbooks.

Projects

Summer months sometimes bring a minimized league attendance. Why not try some special projects now that you had pushed aside before because your group was too large.

Go through the news section again. Put a red check mark at each project idea. Look through old LUTHER LIVES and make check marks. Why not try some of them?

"An Inter-leaguer Letter" may give you a brainstorm for some summer activities. Now, think you can keep up with all these ideas?

CLATTER

by CONRAD

youth market

The youth market is the fastest growing money-spending market in America. If you're an average senior high school fellow, you spent \$10.35 last week; if you're a typical senior high lass, you doled out \$6.11. If you're an average junior high lad, you dished out \$5.20, while the typical junior high young lady was spending \$4.41.

These facts came to light in the most recent Youth Market Consumer Survey of *Scholastic Magazine*. Here are some other findings that interested us. They may interest you.

Pepsi-Cola is the favorite drink of junior high youth—both male and female; while Coca-Cola is the favorite of senior highs—both sexes.

"Popular music" is by far youths' best-liked music—more than 75% favor it. 10% give the nod to "semi-classical," while still fewer youth vote for "classical" and "folk."

Phonographs are furniture pieces in the homes of 50% of today's young people. These phonograph-owner's purchases average between two and five recordings each month. Ten per cent of these young people buy eight or more discs a month.

Some of the overwhelming first-place likes for boys are: Arrow Shirts,

Thom McAn Shoes, Ford Automobiles, Gillette Razors and Blades, Men-nen Deodorant, Wildroot Hair Dressing, and Schwinn Bicycles.

Some of the land-slide first-place choices for girls are: Paper Mate Pens, Toni Home Permanents, Revlon Lip stick, Avon Fragrance, Colgate Tooth paste, and Ford Automobiles.

Since TV plays such a large part in a teenager's life, and further, since advertising plays even a larger part in TV, youth were queried about their favorite TV shows.

Both junior and senior high fellows rated these as their top-four favorites: 1) Phil Silvers, 2) \$64,000 Question, 3) Sports, 4) George Gobel.

The senior and junior high girls same-choiced three of their top four: 1) I Love Lucy, 2) Medic, 3) \$64,000 Question. The junior high lassies rated "Hit Parade" in their top four, while "Perry Como" filled the spot with the senior highs. Neither "Sports" nor "Phil Silvers" was included in the "top ten" for the girls. On the other hand, neither "Perry Como" nor the "Hit Parade" rated spots in the fellows' "top ten."

While the average youth is spending dough at a fairly fast flip, it must also be stated that these same youth are stashing away some sizable savings. The average amount of saved dough for last week runs this way: senior high boy, \$7.16; senior high girl, \$3.54; junior high boy, \$3.27; junior high girl, \$2.15.

There are two unasked questions for which we would like to have the answers: How much of your spent-cash did your church receive last week? Was it your church's fair share?

The Luther League of America

1928 Spruce St.

Philadelphia 7, Pa.

Executive Staff

Executive Secretary

THE REV. LESLIE CONRAD, JR.

Associate Secretaries

THE REV. ARTHUR O. F. BAUER

THE REV. PHILIP R. HOH

Officers

MALCOLM MINNICK, JR. President
4202 Main St., Columbia, S. C.

ROBERT BECKSTROM Vice President
Central Theological Seminary, Fremont, Nebr.

WILLIAM CULP Secretary
P.O. Box 22, Albemarle, N.C.

ROBERT SANDERS Treasurer
2909 Belt Line Blvd., Columbia, S.C.

Members-at-Large

Term 1953-57

ELIZABETH FENNER, 1280 Beaumont Ave., West
Englewood, N. J.; GEORGE KECK, 446 Fifth
Avenue Place, N.E., Hickory, N. C.; THE REV.
LAWRENCE T. RUGH, 32 Maple St., London,
Ohio; HOWARD TURKHEIMER, JR., 1960 West
11th Ave., Philadelphia 38, Pa.; FRED VASEL-
ENAK, 1053 Beach St., Marysville, Wash.; JOHN
C. STACY, Immediate Past President, Hamma
Divinity School, Springfield, Ohio.

Term 1955-59

FLORENCE FRAY, Wittenberg College, Springfield,
Ohio; JUDY FORD, Lenoir Rhyne College, Hickory,
N. C.; NEIL LUEBKE, 1015 East 10th St., Fre-
mont, Nebr.; THE REV. ROBERT E. NEUMEYER,
6th & Jackson Sts., Wilmington, Del.; TOM
WOLD, 922 Candelaria Rd., N.W., Albuquerque,
N. Mex.

Division Chairmen

DAVID L. ANGERSBACH, Christian Vocation,
Men's Memorial Hall, Midland College, Fre-
mont, Nebr.; DEAN SUDMAN, Evangelism, 314
Dewey Ave., Buffalo, N. Y.; NEIL LUEBKE, Mis-
sions, 1015 E. 10th St., Fremont, Nebr.;
GEORGE LONG, Social Action, 1632 Taylor Ave.,
Utica 3, N. Y.; JUDY FORD, Recreation, Lenoir
Rhyne College, Hickory, N. C.

Luther Life

Reporters

Argentina R. L. Zaudtke
British Guiana H. C. Magalee
Canada Robert Gerbig
Caribbean Raquel Agosto
Central Penn Larry Krick
Central States Gloria Sheridan
Connecticut Diane Westfall
Florida Sally Bachman
Georgia-Alabama Carroll Zealy
Hawaii Lani Achor
Illinois Roger Renstrom
India Sam Schmitthenner
Indiana John White
Iowa Joy Peters
Kentucky-Tennessee John Rufer
Maryland Margie Hensler
Michigan Marie Cavan
Ministerium of Pennsylvania
Philadelphia Carol Snyder
Easton-Bethlehem Robert A. Jones
Minnesota Dick Dordan
Mississippi Lillian Villeret
New Jersey Penny Milleman
New York
Buffalo Betty Jane Strodel
Long Island George Fey
New York Gus Wedemeyer
Rochester Lewis Lennon
North Carolina Ruth Whittecar
Nova Scotia Judith Kedy
Ohio Alice Snyder
Pacific Louis Vik
Pacific Southwest Pat Westman
Pittsburgh Nancy Jacobs
Rocky Mountain Tom Wold
South Carolina Ina Lee Roof
Texas-Louisiana Lyn Knuepper
Virginia Joe Wagner
West Virginia Donna Jo Reed
Western Canada Walter A. Schultz
Wisconsin Audrey Bacher

The greatest gift you can give is—YOU

GIVE ONE YEAR

of your self
your skills
your personality

to meet the needs of others
as an

Associate

In

Deaconess

Service

you qualify if you are
over 20 yrs. old
in good health
free to go anywhere

all expenses will be paid

If you would like to bring a gift to your church that tops anything you
have given in the past, give ONE YEAR of your life. INTERESTED?

Write to: Sister Louise Burroughs, 1228 Spruce St., Philadelphia 7, Pa.



college
student

Business girl

6/57
The Rev. Ralph W. Bagger
708 Pembroke Avenue
East Lansdowne, Pennsylvania